THE BAPTIST RECORD.

Organ of the Mississippi and Louisiana Baptist State Conventions.

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THE BAPTIST RECORD.

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THE BAPTIST RECORD.

Write communications for the paper and business matters on separate pieces of paper.

In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

COMMUNICATIONS.

Letters to Young Converts From an Old Man.

LETTER TENTH—HAVE YOU A GOOD BRIDLE?

What a question to head a letter to young people, on practical piety; what has a bridle to do with religion, or religion with a bridle?

Well, if you do not see the connection, lay aside the paper for a little while, go and spend a few moments in prayer, then come back, take up your Bible, read Psalm 39:1: "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a *bridle* while the wicked is before me." Having read and pondered this, turn over to the New Testament, read James 1:26: "If any man among you seemeth to be religious, and *bridleth* not his tongue, but deceiveth his own heart, this man's religion is vain." Now you may turn over to the third chapter of the same epistle, and read it throughout.

"Do you see now what the bridle is for? I repeat the question, and I urge it: Have you a good bridle? I am sorry to be under the necessity of saying it of some *old* brethren, more sorry still of *a few* old sisters, but the truth requires it; if they ever had a bridle, they have either worn it out, lost it, mislaid it, or forgotten how to use it. They do not use it, but they need it.

Brethren in the ministry wherever the RECORD circulates, every time and at every place you preach for months to come, press these Scriptures on your congregations, until the three words, "BRIDLE THE TONGUE," are crystalized in the heart, and stereotyped on the memory of every hearer, old and young. Young brethren, young sisters, see to it that you have a bridle, and use it; and you need not spend much time looking after others, but see to it that your own is properly adjusted. This is a subject on which you will need much of the "wisdom that cometh from above." To know at all times, and at all places, precisely what to say and what *to not* say, will require a perfection in prudence and discretion that I have never yet seen; therefore, it is a subject on which you will need to spend much time in prayer.

There are so many ways of sinning with the tongue, that it would fill a volume to enumerate them. I can only suggest a few.

There is a wide-spread habit that is very sinful, of which professing Christians are guilty of their full share: treating sacred things and sacred subjects with levity. In promiscuous company of professors and non-professors, the most trivial and ludicrous subjects are spoken in Scripture language, in such a way as to present the Scriptures thus used—rather abused—in a light as trivolous and ludicrous, as the subjects with which they are connected. Often, too the most solemn truths of the Christian religion, the foundation principles of the Christian's faith and hope, and the warnings to escape the fearful perdition of ungodly men, are made the theme of an idle or profane jest. This practice prevails fearfully, and is growing alarmingly; indulgence in it can lead to nothing short of a total disregard for all things sacred, which in practice is no better than downright infidelity. Whenever anything like this is introduced in your presence by any company, *put on the bridle.*

It is distressing, and no less disgusting, to see how near many of our most prominent church-members approach to downright profanity, even to absolute blasphemy. "Thou shalt not take the name of the Lord thy God in vain," is intelligible language, and language that certainly means something. Enunciated as it was, amid the "tempest fire and smoke" and thundering of Sinai,—enunciated by the voice of the Eternal, and engraven in stone by his own finger, it certainly means something.

But do men regard it? I speak not now of the detestable vice of profanity, as we ordinarily understand it, a vice that more than any other shows the desperate wickedness of the human heart, a vice, for the indulgence in which, there is no conceivable motive of either honor or profit. In giving His law, God included this prohibition, to test the human heart; as for a violation of each of the other commands, the violator may plead some motive or some excuse;—a violation of this is simply a reckless determination to defy Omnipotence, and get nothing for it. Such may be called "blasphemers in the first degree;" of this sin, church-members are not generally guilty, but there is a fearful amount in the "*second degree.*"

Men who would resent with indignity the charge of profanity, men of mark too in the churches, for the sake of appearing graphic in description, repeat with revolting precision the blasphemous language of others, and with such evidence of keen enjoyment, as shows them to be but a short remove from blasphemers of the first degree. My own experience and observation, as a very old man, have convinced me that the habit of repeating profanity in the hearing of children, has done more to corrupt the youthful imagination, and form a character for profanity, than all other influences combined. There you will need the bridle.

"God knows," "The Lord only knows," is by many thought to be a much more forcible way of expressing ignorance on a subject than simply, "I don't know;" but it is not, and it is downright profanity besides, an irreverent and unnecessary use of the sacred name; and in nine cases out of ten, the latter expression is a downright falsehood at that.

The expression "God forbid," found in our English New Testament, for which there is not a vestige of authority in the inspired original, has had a most unfortunate influence in making the mind familiar with the name of God in an irreverent manner. "Shall we continue in sin that grace may abound?" is Scripture. "God forbid" is a forgery, and also a profanity. Repeating the great name of God as an interjection in light and trivolous conversation is shocking, but among almost all classes, old and young, it is so common, that those who are clear are the exception and not the rule.

In all kinds of company, and in conversation on the most trivial, and even ludicrous subjects, we constantly hear from old and young the thoughtless exclamations: "Good Lord," "O Lord," "My God," and numerous kindred expressions, which is absolutely making a *byword* of the sacred name. When God once aimed to impress on a people a sense of the deepest disgrace, the foulest dishonor that he could bring upon any people, he foretold that their *names* should become a by-word. How grossly then, do those church-members insult and dishonor him, when they thus associate his name in connection with the scenes of their levity, their vanity, and their sport. Young brethren and sisters, if in the thoughtlessness of the past you have permitted yourselves to fall into this habit, break loose from it at once. That is not a name to be used in such a manner; and besides, this slight and flippant use of the name weakens the reverence for the name, and naturally for him who bears it. But beyond all this, remember the solemn sanction of the command: "The Lord will not hold him guiltless who taketh his name in vain." Bridle the tongue!!

Do you always speak the truth? Do you resent the question as an insult? I cannot help it; I repeat and press the question: Do you always speak the truth? What other expression makes the blood boil like "You lie." It is an ugly expression, not to be lightly used, but solemnly and in view of the judgment of the great day. Are you always clear? "I was only joking" is by many considered a sufficient palliation for very wide departures from strict truth. Can God thus palliate? He who is "of purer eyes than to behold evil, and cannot look on iniquity." Joking, were you? Remember those are the kind of *idle words* for which the Redeemer says you shall give account in the day of judgment. Whenever in conversation you find yourself drawn into the pleasantries of repartee, that within proper bounds add such spiciness, take care that you always keep the *bridle* ready.

With some, the habit of exaggerating appears to be so natural that when you listen to a narrative from one of them, the question instinctively rises: "How much *discount* on that?" For a definition of that habit, I lay aside Webster for the present, and give it one of my own. I call it "stretching the truth." Those who are adicted to this habit, at least many of them, appear to have forgotten two important truths: This world of ours is a tolerably large one, and its affairs have been going on a good long while. Now when you say of anything, good or bad, that it surpasses *every thing in the world*, it might put you to some trouble to prove it, unless you could make it appear that you have been all over the world and seen every thing in it. "That *ever was in the world*" is another very common expression, but it might be still more difficult to prove. "Keep the mouth with a bridle" whenever you are likely thus to *stretch the truth.*

When you have been greatly amused at something, and are speaking of it,—I address young ladies now—do you not sometimes say, "*I thought I would have died with laughing?*" Another question to those who use that expression, and it is a very common one, did you think you were going to die then, sure enough? If not, you sin with your tongue when you say so. Keep the bridle always ready.

There is a very large and a very old family;—unless you take heed to your ways, "keep your mouth with a bridle, they will get you into trouble. They appear to have been a family of some note in the days of Solomon, and ages afterwards, when Paul wrote, they were still flourishing, though their name was changed; in Solomon's days it was "Tale bearer; in Paul's it was "Busy bodies in other men's matters." Whenever you meet with one of that family, watch him, but watch yourself more; and especially watch the unruly member, the tongue; keep it with a bridle.

A misunderstanding springs up between two neighbors, probably church-members; a trifling matter that a few words might have set right at the beginning. The parties become excited, and in this state of excitement separate. The case is soon after alluded to by one of the parties in the presence of a member of that *old family*, who appear as if they are always *where* they ought not to be, *when* they ought not. Having nothing to do, and too industrious to be idle, of course he reports to the other party, with such additions as a fine imagination can supply, and nearly all the family are finely gifted in the matter of imagination. He receives an answer, that he, of course, construes into a return message, and before many such have passed, the resources of his imagination need no longer be brought into service, as the parties furnish him enough of original matter. In the meantime, both parties have their friends, who all soon become parties on one side or the other, and thus a once peaceable and happy community is brought into a state of direct hatred, often open deadly war, that continues to the third and fourth generation.

"Behold how great a matter a little fire kindleth." I do not mean by this to intimate that any of you have fallen so low as to merit the despicable title, "Tale bearer;" but have you not assisted him by repeating after him? Set your faces as a flint against this detestable vice, and especially in becoming their circulating medium. Nine neighborhood feuds out of every ten might probably have been arrested in the beginning, or soon amicably settled, but for the work of the tale-bearer; therefore, "Take heed to your ways that you sin not with your tongue; keep your mouth with a bridle when he is before you."

There is what may properly be called a PUBLIC SECRET; when one of them gets started, your bridle will be in constant demand.

A rumor gets afloat somehow, no one appears to know exactly how, but it is started and kept going. The authority always appealed to—the highest known in all such cases: "They say" is quoted as proof sufficient. There is—I regret the necessity of saying it—there is a class, a large one, who appear to delight in nothing else so much as in feasting on the reputation of others; if it is female reputation that is made the theme of their obscene jests, so much the more keenly do they appear to enjoy it. And on every one to whom the tale of infamy is repeated, the strict injunction is laid that the victim is not to hear it; and the climax of infamy is, that they play the sneaking coward, by giving as their author the irresponsible "They say."

Many a victim to such rumors has gone down in shame and sorrow to the grave, with no support but a consciousness of innocence. Thanks to God, He has appointed a day in which He will judge the world in righteousness."

Boys, Christian boys, Baptist boys restrain your tongues by a *bridle* from repeating one disreputable word that has no higher authority than "They say;" it is Satan's most infamously contemptible method of circulating slander. Our legislative assemblies, in order to prevent counterfeiting the currency, have wisely enacted that he who circulates counterfeit money, incurs the penalty inflicted on him who executes it. So God deals with him who circulates a false report. Read the fifteenth Psalm.

But I am not yet done with your need of a bridle. Let my apology for the length of this letter be, that these letters are among the closing warnings of a dying man to those who are to live after him.

There are some people you do not like very well, at least not *quite* so well as you do some others. How do I know? Well, I know in this way: You, in common with all others, partake of a fallen human nature, and it is human nature the world over not to like some as well as others; there are some you do not like very well. But how do you generally speak of those you do not like? As well as you do of those you regard as your special friends? Suppose something comes to your knowledge rather to the disadvantage of one you do not like, even though your information may at some point have been in the hands of one of Solomon's men, is there not a little spice of pleasure in repeating it? Then, suppose you know of some redeeming circumstance in the case which, if told, would set the matter in an altogether different light, are you always careful to bring that out? I spoke awhile back of *stretching* the truth; there is such a thing as *hiding* the truth; do you not do that sometimes? Look to your bridle.

Then, in repeating after another, you may give the precise words, but with such a change of tone or emphasis, as to totally change the meaning; this may be called *disguising* the truth, and needs the bridle.

Then, when you wish to put a case right *strong* concerning one you do not like very well, there may be such a thing as *painting* the truth.

Then, there is such a thing as telling the truth *reluctantly.* Speaking of one whose merits can neither be denied nor ignored, and you find yourself compelled to admit the whole, when your manner shows that you would rather not. "Well, yes, that may be all true,—but." "He is a very generous man." "Yes, generous when he chooses to be so,—but." This may be called *supplementing* the truth. Are all my young readers clear in all these things? They are all of them perversions of the truth, and cowardly, covert methods of circulating slander. 'Take heed to your ways that you sin not with your tongue."

This letter I bring to a close, with the suggestion that the naked, unvarnished truth, may be told in such a way as to do incalculable evil.

The oft-repeated proverb, "The truth can do no harm," is itself, not always true, as many a case occurs, in which the cause of truth itself, demands the "charity of silence." But I must forbear.

God bless you. Read the third chapter of James, until its truths are printed on your memory and your heart, and if some of you never learn to bridle a *horse*, may God give you grace to bridle your *tongues.* Again, God bless you. Farewell,

R. E. MELVIN.

My next will be, "What did I join the church for?" M.

The Worth of Small Efforts.

[The following paper was read before the ladies missionary society, of Duck Hill, and by them and the pastor, requested for publication. It will do any one good to read it.—ED.]

In this day of bustling enterprise, giant undertaking and glorious achievement, in the sphere of religious as well as secular work, we are apt to lose sight of the fact that much of the good that has been done in the world, was accomplished in a quiet way, and thorough limited means. We are so frequently made to rejoice and wonder over the rich success of various combinations, and manifold agencies for carrying on Christian labor, that we almost unconsciously acquire a habit of undertaking those means which are more circumscribed in action and degree of usefulness, after overlooking the fact perhaps these very agencies have grown into power and greatness from humble beginnings. We forget, for instance, that one of the most powerful and far-reaching in influence, of the many seats of Christian learning in our country, originated with about a dozen men who contributed as a foundation stone, one dollar each; that a great Bible Society, which has distributed over the world, nearly a hundred million of copies of God's word, in nearly two hundred languages and dialects, grew out of the simple incident of a minister meeting a little girl in Wales, who, having no Bible in her own home, was accustomed to walk seven miles every week for the pleasure of reading one; that a noble Christ-like institution, which, in time of suffering and death, overshadows with its wings of mercy, towns, cities, nations, owes its name, and doubtless in a great measure, its existence, to the example and influence of one modest, humble man; that where now those triumphant shouts are rending the skies in the far away India, a brief while ago were heard only the low, sweet songs of a lonely, struggling few, who, "groping through the darkness touched God's hand."

We are prone to ignore the truth that God does not regard us, nor reward us, according to the greatness of our numbers and ability, on the largeness of our labor, but according to the fidelity with which we discharge our obligations to Him; and the care with which we keep the trust committed to us, whether that trust be great or small, whether our sphere be wide or narrow.

That every one who has been made a partaker of the Heavenly gifts, ows to his Lord always, and under all circumstances, a personal service from which naught can relieve him, all will probably admit; and yet how often do we strangely insist upon certain pleasant conditions and surroundings, ere we consent to perform any measure of it. It is easy to work when we have numbers, resources, influence, enthusiasm, great things undertaken and great successes won; but the true spirit shines forth, when, without these exterior helps, and with little encouragement and apparent success, we persist in working with no other incentive than the desire to glorify God by stern devotion to what we conceive to be duty. I say apparent success, for it cannot be true that any genuine Christian work is ever wholly unsuccessful. God does give to the sincere, faithful efforts of His people some fruit in return. It may not be that which we expected, it may not follow immediately, it may never be clearly visible to us in this life, yet it is none the less sure.

There is a flower known as the crocus, which, to the careless eye of the mere observer, appears entirely out of season, maintains a struggling, forlorn, and altogether vain existence, dying after a period without having fulfilled any purpose or end of plant life whatever; yet the botanist knows that down with its roots a seed-power lies curiously hidden, which long after the poor flower is dead and forgotten, will shoot up into the sunshine, displaying the leaves and fruit of the plant for the first time.

Thus it sometimes seems to be with the labor of God's people. It lies seemingly dead through all the long cold winter, only that it may appear in all its freshness and beauty, in anew unfading spring tide, bearing its full fruitage.

Not generally, however, is this the case; for God nearly always permits us to realize something, and often largely, of the fruit of our work. If the effort be small, of course the results cannot be large, but no one shall be detained from doing that which he can, because restrictions are placed upon him, and his opportunities for usefulness are not commensurate with his desire. It is incumbent upon every Christian to be employed for his Master to the full extent of the means and ability possessed, and more than this God does not require. Besides, in the great economy of grace, we do not know the precise value which God places upon humble effort, the worth which He places upon base things, and things which are despised, and things which are not.

Following this train of thought, I have sometimes dwelt upon the time when the one great special work, and masterpiece of Christ's people, the evangelization of the world, shall have been delivered up to the Father, and we with glorified vision are permitted to view it in all its component parts, and wonderful aspects. It will not be a work in which only the great and powerful were privileged to weave the lines. Alongside of the royal labors of the masterly Paul, perhaps we shall see the humble prayers and offerings of the slave Onesimus. Here beside the heroic faith and patient toil of Carey, may be the work of some other "consecrated cobbler" who gave his lowly aid in behalf of the brave missionary. With the daring, devoted service of Mrs. Judson, may be entwined the pennies and prayers of some simple little child. The glorious work of the faithful, energetic Clough may be linked with the small gift of some pale-faced, toiling woman. And together with the labors of a Yates, a Crawford, may be inwrought the simple efforts of some little band of workers like our own, all forming one beautiful, harmonious whole, woven together by the "all-power" of the Master's hand.

I would close these general remarks with a few words specially to the society. First, I would say, let us never for a moment become discouraged because we are limited in number and means, and cannot hope to accomplish any great results. We are persuaded that God had blessed our efforts, humble though we know they have been, and we feel in our hearts that He has blessed us in thus attempting to do something for Him. Besides the consciousness that our lowly service is well-pleasing in the sight of the Lord Jesus, is it not something to be so closely united to Christians who have been redeemed from the bondage of idolatry, as we feel that we are to those with whom our society has been directly laboring—knowing many of them by name, and having received letters full of their fervent out-pourings of gratitude? Is it not something to know, that amid the heathen temples which stud the banyan groves of China, one little house, dedicated to the worship of the true God, owes its existence partly to our efforts? Does it not send a thrill through us to know that we have even a tiny mite to represent us in a Baptist preaching-place in Rome—Rome the scene of the most touching labors and sufferings of the great Apostle to the Gentiles? Let us each seek more inspiration for our work, cultivate more faithful endeavor, more earnest determination, to promote by every means in our power the triumph of God's truth in the world. In the energy of a consecrated enthusiasm, let us sustain our society through all difficulties, enlarge our offerings, and continue without ceasing in our prayers for the end to which we labor, rejoicing that we are thus privileged to be fellow-helpers of the truth.

FLORENCE DOTY.

A New Church—To be Called the Temple of the Coming Lord.

Edd. J. B. Gambrell:

DEAR SIR:—A four page, ten and a half by three and a half pamphlet has been passing round these many days with the following opening:

"The following visions given by the Holy Spirit, at Corsicana, Tex., and in the presence of T. M. Goodright, of Corsicana, Texas, and R. J. Haynes, of Ennis, Texas, and R. B. Green, of Corsicana, Texas. They are believed to be a picture of the world's history in the near future.

INTRODUCTORY STATEMENT.

R. J. Simms, evangelist, and T. M. Goodnight, pastor, having associated with them R. B. Groves, a minister of the gospel, commenced a series of meetings, to promote a revival, on the first of December, 1878, in the C. P. church at Corsicana, Texas. At the end of two weeks it became evident to them that the Lord demanded something else before he would give a revival.

They were pressed by the Holy Spirit to declare publicly that the nine gifts of the spirit mentioned in I. Cor. 12: 7, 8, 9 and 10 are the heritage of the church to-day as much as in the days of the apostles, since the promise in Mark 16: 17, 18 is to believers.

Revs. Simms and Goodnight were impressed by the Holy Spirit to write to a number of persons to be present on January 1st, 1879, if the Spirit of God should so direct them. Revs. R. J. Haynes, W. H. Groves, and chancellor A. P. Stewart, of Oxford, Miss., were present, from a distance, to attend the meeting on January 1st.

The public discussion of the subject was continued up to the last week in December, when two daily prayer-meetings were appointed for all in the city who had faith to pray to God to restore these gifts to the church.

No church or congregation is held responsible for, or endorse in any manner, this movement, except individuals who may choose to do so.

R. J. Simms, R. B. Groves, R. J. Haynes, W. H. Groves, and T. M. Goodnight, on January 1st, were deeply exercised by the Holy Spirit, and their faith is that the power to use the gifts of the Spirit mentioned in Cor. 12:7-10 will be restored, but power to use these gifts has not been given, except T. M. Goodright and R. B. Graves, have had healing power on them at different times for a short period; and W. H. Graves has been controlled by the "spirit of prophecy," as shown in the following visions which we believe to be a picture of the world's history in the near future. . . . Then follows "*visions*" on the 7th of January, about 3 o'clock in prayer with Revs. R. J. S., T. M. C. and R. J. H. waiting for the baptism of the Holy Spirit, and while entirely under the guidance of the Spirit of God, I was led by the Spirit to Europe," etc.

January 7th, about 9 P. M. another vision. January 8th, about noon, January 8th, "on the evening of the 8th," January 8th, 10 o'clock P. M. "January 8th, on this morning I was again in the Spirit." "About 9 P. M. January 9th. "On the next day, the 10th of January." January 11th, '79. At the evening prayer-meeting, say, from 7 to 8 o'clock, the spirit of the Lord was upon me." So ended the visions at Corsicana, Texas, January 11th, 1879." Then follow "interpretations, and closes. "This is all, up to January 14th, 1879. This clipping is from Milan, Tenn., *Exchange* of April 3rd:

Five Cumberland Presbyterian ministers, Messrs. T. M. Goodnight, W. A. Groves, R. B. Groves, R. J. Haynes and J. R. Sims have been engaged in holding a meeting in Corsicana, Texas, since the first week in December. They have now resolved to withdraw quietly from the Cumberland Presbyterian church and organize a new church to be called "The Temple of the Coming Lord." The *Cumberland Presbyterian* attributes this action to Plymouthism.

I have tried to get for you the little print. You get all but the visions and interpretations. It culminates "in the form of a great ram, with one hind foot on Italy and the other on Spain, and one forefoot on France and the other on Austria." He saw the ram was only apparent, for under his sheep's clothing was the "Romish Beast."

The sentence before—"This is all" —he says, "By some trick, which I did not clearly see, he gained possession of Prussia, and added it to his body."

Corsicana, Corsicana, thou art a made city. It is situated some fifty miles south of west of Tyler. The Spirit may direct others. I can't ridicule so serious a matter. I do regret that it has found a place in print. If I can get a copy I will, but you should have it in some exchange. It is in the Cumberland Presbyterian papers. We will see more of this. X. Y. Z.

[We would be glad of the pamphlet in question. Who can send it to this office?—ED.]

Intemperance.

Intemperance is one of the greatest evils of the land. We must check it in the young. Let us show our children the demoralizing influence of whisky, how it ruins their minds, souls and bodies.

And we must teach them by precept and example; our precepts are hollow-sounding and meaningless, unless our examples accord with them, and our commands be fast-rooted in the ground-work of our actions. What are we to think of one who will cry down intemperance with his breath burning with alcoholic stimulants? What of those who lift up one hand in horror at the sight of the drunkard and proffer the tempting cup with the other?

What of the father who continually lectures his son upon the necessity of industry and sobriety as the only road to success, but who will as often treat his visitor to whisky from his sideboard? What of the father who tells his child that teetotalism is the only sure and safe ground to stand upon, but will have his toddy on cold mornings?

We must check it at the ballot box. Never vote for a drunkard (whether his capacity for "*toasting*" be great or small), but vote for total abstinence men and men of God.

Many church-members favor moderate drinking or occasional dram-drinking. Were not all our drunkards of to-day "moderate" drinkers at one time? And is it not true that the "moderate" drinkers of to-day will make largely the drunkards of the near future? I hold the so-called "moderate" drinker is worse than the poor drunkard, because he knows he does wrong and has the power to stop, while the poor, drunken sot has, perhaps, not the power, though he has the desire. Besides, his example, though he may control himself, is sure to lead others to follow him, and they, not having sufficient self-control, are through him, led—where? oh! where?

We must check it with our influence and means. Withdraw your patronage from the grocer, either wholesale or retail, that receives a generous income from vending the brain and soul-destroying, purse-impoverishing, false-exciting, demon plague of our country. If the Baptists of this land will put their shoulders to the wheel, their influence would be felt and it would tell for good. [That is a sound position.—ED.]

We must check it in society. Never suffer our daughters to receive the company of young men that drink, whether they be the "moderate" drinker, the drinker on the sly for a period, for they will finally become drunken castaways and fill the drunkard's grave, or one further on his downward course, and openly make a beast of himself.

The drunkards are not all dead yet,
And I'll tell you the reason why:
The young ones grow up.
As fast as the old ones die.

W. H. PATTON.

SHUBUTA, MISS., April 24, 1879.

The Reason Why.

Bro. Bozeman asked some time ago through the RECORD by what authority "through the Spirit" was omitted in I. Pet. 1:22 by the American Bible Union. Bro. Rowan gave a partial answer, but as I have the evidence at hand, I will make it a little more complete. The three great manuscripts of the highest authority among Biblical scholars are the Vatican Cortex of the 4th century in the Vatican Library at Rome, the Alexander Cortex of the 5th century in the British Museum in London, and the Sinaitic Cortex of the 4th century in the Library of the Emperor at St. Petersburg. The words in question are wanting in all three of these. The next place in point of authority would generally be given to the Epraemi MS. of the 5th century, in the Royal Library at Paris. This manuscript has not the phrase "through the Spirit." It is also omitted in MSS. 13, 27, and 73. Lachman, Tischendorf and Alford all omit these words in their critical Greek text of the New Testament.

These words are not found in the Vulgate Latin text, neither of the Syriac versions, Ethridge's Literal translation of the Peshito or ancient Syriac, Coptic, Ethiopic, nor in the American Version. Rev. Thomas Sheldon Green, in his Developed Criticism on passages in the New Testament materially affected by various readings, p. 172, says that these words are also "not represented in the Coptic, Ethiopic, Armenian, and both Syriac versions; in the face of which ancient evidence their genuineness cannot be maintained."

They are wanting in Wiclif, and in the Rheims translation into English (both from the Latin Vulgate). They are wanting in Tyndales first translation, 1526, but they are found in his revised translation, published in 1534. They are found in Cranmer's translation of 1539, and in the Genevaversion of 1557. Beza, 1560, inserts them. They are found in one MS., of the 9th century, and one of the 10th century. Both of these are of inferior value. Griesbach and Scholz insert the words probably on the authority of these MSS. Griesbach thinks these words are a "probable omission" in those manuscripts in which these words are wanting. Bloomfield thinks "they may have been accidentally left out, in consequence of the peculiar construction of the sentence." I give these authorities that the reasons for its insertion in certain translations may be seen.

I will close with the testimony of three living critical scholars: Dr. J. R. Boise, of the Union Theological Seminary, says: "This phrase is not found in any of the best MSS., nor in the critical editions of the Greek Testament; nor in the Vulgate, and other ancient versions." Dr. T. J. Conant, says these "words do not belong to the inspired text, and are now ommitted by all textual critics, on the authority of the best manuscripts." Prof. C. H. Toy, of our on Seminary, says: "They are now generally omitted by critics. It is probably a marginal gloss."

There is, therefore, abundant reason for rejecting this clause.

Bro. Gambrell:—A vitiated public sentiment exists throughout our country in regard to dram-drinking and the carrying of concealed weapons, that is producing a perfect avalanche of murder, iniquity and want. It was only a few days that three murders occurred almost simultaneously in three States of the South, all the natural result of either one or the other or both of these practices of dram-drinking and carrying concealed weapons. How are these evils are to be remedied? is a potent question to every good citizen. Nothing can be done by legislation to work a reform, for our law-makers have already dealt with these evils, as far as it is necessary. But do those who are set to execute the laws already made, discharge their duty? Do they regard the sanctity of the oaths they have taken to make the penalty attached to the violation of laws, in the language of our eminent Circuit Judge, "a car of Juggernaut that shall with its ponderous wheels roll over and crush out lawlessness"? What is needed in our country are men to fill our offices with greater moral and physical courage, and then they will possess consciences fully imbued with the sanctity of the oaths they take to execute the laws in their majesty and purity. There are officers now in our country, who have many times seen the laws violated, and sometimes violated them themselves and no notice was taken of it and no effort made to punish the violators. This condition of things must change. We must elect men of such moral force of character that they will have no favorites among the lawless, but do in every emergency what the promptings of a high moral sentiment will dictate is just and proper. Until this is done, nothing can be done by legislation, for our law-makers have passed many laws already that stand unexecuted, a monument that bespeaks the folly of passing more, only to meet with the neglect of those appointed to execute them.

Yours fraternally,

F. R. CARLOSS.

TERRY, MISS., April 21.

THE BAPTIST RECORD.

J. B. GAMBRELL, - - Editor.

JACKSON, MISS.,
THURSDAY, MAY 8, 1879.

Terms of Subscription.

One copy one year, $2.00; one copy six months, $1.00; for any time less than six months, at the rate of five cents a copy; to ministers, $1.25 a year. Of course, it is understood that the subscriber pays the expense of sending his subscription. If you subscribe through another party, hand him ten cents to pay the expense of forwarding money. No Club rates. No Commission paid.

The Matchless Evil.

We have a few more words to say upon this subject. Its overwhelming importance justifies the attention we are giving it. We cannot be too earnest in the cause of temperance.

The recent Ministers' and Laymen's Conference which convened at Clinton, gave very earnest attention to the matter, and finally resolved to withdraw all patronage from whisky vendors. It will be said that this is radical, and we cheerfully grant that it is, but it is just what the case calls for. We want a remedy that will reach the root of the disease, and such an one is proposed by the conference. As things have been, and are, the money power has been used all on one side of the great struggle. The friends of temperance are compelled to work against a body of men who make money by ruining people. "The sinew of war," are all on the wrong side. Men generally do not sell whisky through any love they have for doing harm to the people. On the contrary, most of them, we believe, think meanly of their business, and would rather not follow it. But there is money in it, and the love of money is too strong for the moral sense. Many a right good man has entered the whisky business under the protest of his conscience, but through the influence of his surroundings, he has gone down, and down to the bottom. No man can do wrong and not be the worse for it. Now it is possible for the friends of temperance, in a large measure, to use the money power on their side. Let every man know that whenever he begins the sale of whisky he loses the patronage of the best people in the country, and he will not make the sacrifice. Indeed, the only influence that could influence him to do what he feels opposed to, now acts in the other direction. Thus many a man would be saved who otherwise will gradually assimilate to his low calling and finally be lost. And in this way, too, many a community would be saved from the corrupting influence of a back door grocery.

It is wrong in itself to give support to men who make it a part of their business to ruin people, soul and body. The whisky business is essentially immoral, corrupting and disreputable. There should be no toleration of it, or men engaged in it.

This brings us to say that every man who sets up a saloon should forthwith forfeit his standing in society. Why should he not? Who for a moment thinks social recognition should be accorded those wreckers, who by false lights decoy ships upon the rocks, and live by destroying human lives? And what better is the work of the liquor vendor? He lives upon the tears and blood of his victims. To condone the conduct of such men, is for society to be false to itself. And all this applies to the illicit dealer, as well as to him, who openly plies his horrible business. This is radical, says one. Yes, but it is true, and right, and, if society, good men and women, will act on this plan they will be doing the best thing for themselves and the world. We cannot afford to temporize with this monster. In our opinion we must lay the axe to the *root* of the tree. This we do when in every way, and everywhere, we make it to the interest of men to act properly with respect to the matter. In so great a struggle we have need to invoke the assistance of every power possible.

There is one power which is potent for evil, and which deserves special mention. It is the press. We are compelled to say that the press has not done its duty in the temperance cause. Further, very largely, it has been, and is, on the wrong side of the great question. Even all our religious papers are not sound, some of them maintaining the morality of selling and using liquors as a beverage. The secular press is fearfully wrong. Many of them contain flourishing advertisements of saloons, beside many "locals" directing drinkers where to go to find what they want. The truth of it is not a few of the editors of secular papers are notorious drinkers, not to say drunkards. Now, we do not believe that Christian people ought to tolerate this in the papers which they introduce to their families to influence their children. Editors are paid to advertise and puff saloons. It ought not to pay them to do it. In a county in this State in which there are, we guess, not less than thirty Baptist churches, the county paper regularly puffs the saloons. Now, suppose a hundred or two of the patrons of that paper—there must be that many professed Christians who read it—would clip the objectional parts and enclose them to the editor with something like this: "I do not wish a paper in my family which lends its influence to the corruption of society, and which may corrupt my children. Please stop my paper." In such a case one of two things would happen. Either that editor would make a better paper, or its chances for doing harm would be less. So in one way or another good would result. We cannot afford to support a press to degrade the country.

The line of action is sufficiently indicated. Let every earnest man do his part. Co-operation is a good thing. But, first of all, we must have a large number of men and women who are resolved to do the right thing, if they must act alone. No doubt, many a one in his or her neighborhood will be compelled to act alone, if the right line of policy is adopted. But what of that? Great hearts, with respect to any question, ask only what is right, knowing that, they take their position, for all time, glad if others are with them, but undismayed and unmoved, if they stand alone.

Our Removal.

Most of our readers will be somewhat surprised to receive their paper this week from Jackson, instead of Clinton. The RECORD has been domiciled at the State Capital. Among the reasons which have influenced us to make the move, are the following:

1. Better facilities for publishing. We have never been able to satisfy ourselves or our patrons with the mechanical execution of the paper. Up to this time we have been using a hand press, worked by such persons as we could employ for that purpose; want of skill on their part often made bad print. The time has come when we need a power press to run off our edition. To purchase one would involve an outlay of $1,000, and the employment of a skilled foreman to run it. We were not prepared to make the purchase now, nor is it easy to find a man who could be trusted to run such a machine. By our present arrangement with Mr. Charles Winkley, we secure the press without any outlay, and at the same time, his personal attention will be given to the printing of the Record. Henceforth we expect the printing to be in all respects, first class.

2. In the second place, the general financial interest of the paper demanded the move. We have felt the disadvantage of our position for sometime, and hence have been desirous of moving. There is but little local advertising to be had at Clinton, and that constitutes a very large part of the income of a paper. Freights on paper from Jackson to Clinton are exorbitant; and we have been often put to great inconvenience by delays. Besides all this, the present combination of the RECORD, with the complete Job office of Mr. Winkley, will secure the paper against financial embarrassments, and will give Bro. Martin more time to work in the field in the interest of the paper. After a careful examination of the whole matter, as we can give it, we are clearly of the opinion that the paper will be greatly strengthened, financially, by the present arrangement.

3. We feel that Jackson is the natural place for the paper, it being the State Capital. Here too we come in contact with a great many people who constantly visit the Capital on business of one sort or other. From this place also, our facilities for the rapid distribution of mail will be better.

These are the principal reasons for the removal. We have acted in the interest of the paper. The denomination wish us to make a good paper, and with good printing, good editing and active field work, together with the help of our brethren, we have no doubt of a gratifying success. We believe we have secured, in the present combination, all the conditions of success. Of one thing we are sure, we have taken no financial risk in the move.

In the change of place we have injured no denominational enterprise. Every interest can be fostered as well from Jackson, as from Clinton, and we think better.

The editorial office will continue to be in Clinton. Correspondents, therefore, will please continue to address us at Clinton, as before.

The Southern Baptist Convention will be gathering in Atlanta as we go to press. The Editor of the RECORD will not be there, though he very much desired the pleasure of meeting the brethren. The Convention, however, will do very well without his wisdom to direct it. Louisiana and Mississippi will be well represented by able and true brethren. Let us who remain at home pray that the Lord will be with his people to guide their minds in all their deliberations. Some account of the meeting will appear in the next RECORD.

A large number of brethren and sisters report some of the books recently inquired after. Bro. J. L. Slay, of Quitman has them all.

The Removal.

Having removed the publishing of the RECORD from Clinton to Jackson, I feel that a word of explanation is due from me. I might say, in a word, that I have taken this step simply because I thought it best for the paper; but in connection with what is said by the editor, I will give a few reasons which have urged me to enter into the new arrangement for publishing.

1. The income of the paper has not been sufficient for me to give it my time. I have had to look to other sources for a living, and at the same time give it my attention without remuneration. I have borne this burden cheerfully for two years, but I find that it is not only overtaxing my energies, but interfering with my work as a minister. I could have saved money, but I preferred to put it into the paper. My object is to furnish the denomination a *good paper* on as reasonable terms as possible, and make the question of pecuniary reward a secondary consideration. I think I see how the removal, and union with Mr. Winkley will work to the financial interest of the paper, and enable me to give more of my time to my ministerial duties. A good deal of job work will naturally come to the RECORD office especially if we are well prepaaed to execute it. Mr. Winkley is "master of his trade" and is well equipped for doing any kind of priating. I have formed a partnership with him in the printing business, which will insure those wishing us to do their job work first-class work. The denominational printing which the influence of the RECORD will bring, added to the standing patronage of Mr. Winkley, I think, will go far toward placing us on a firm financial basis. Will the brethren give us their patronage and influence in this direction?

2. I have felt tho need of better mechanical execution. Sometimes our print has been bad. We need a power press. Our foreman, Bro. Hobbs, who has been our main stay in the office, will leave us in June, and we cannot supply his place at the prices which the RECORD can afford to pay with its present income. All these will be met in the new arrangement.

3. Our advertising patronage will be greatly increased by the move. We need to be at a centre of trade to command advertisements.

4. We need outside work. The duties of the paper have so confined the Editor and myself that we have not been able to circulate among the brethren as we have desired. With Mr. Winkley in charge of the printing department, and Bro. Jno. T. Buck, who needs no introduction to our readers, as Local Editor, we will be greatly relieved and be able to see more of the brethren. This I regard as an element of success.

5. I think Mr. Winkley has given me a real good trade, and I have said as much to him. He, in turn, thinks I gave given him a good trade. So we are both pleased, and we think you will be pleased when you see the improvement in the paper.

I wish to say that in the union with Mr. Winkley, I surrender none of the proprietorship of the RECORD. Our partnership is only in the printing business, and, as a business firm, we publish the RECORD, which is still mine as before.

Mr. Winkley is not a Baptist—not a professing Christian at all,—but is regarded as a gentleman, in every sense of the word, and has no superior in these parts in the printing business. In short, *he suits me as a business partner*.

I would be glad to know that the brethren generally approve the move; but if any should not, that does not change the fact—*the* RECORD *is printed in Jackson*.

M. T. MARTIN.

The Exodus.

Here is something from New England on the Exodus. Reviewing an article in the *Index* the *Watchman* says:

> A belief seems to be implied that this movement originated in the North, and that the colored people are drawn from their homes by invitations and promises of the Northern people. We do not think there is any evidence to sustain that opinion.

It is common for our brethren North to know about such things better than we who live here, but in this case we beg to tell our esteemed editorial brother that he is not informed. Emmisaries have come to this country and ridden over it, in the interest of this move. One known to come from Washington has been in this very vicinity. Again:

> It is evident that their exodus has but just commenced, and ample provision should be made for their comfort till they are established in their now homes. But there is danger that the business of relieving and assisting them will be entrusted to unwise persons.

We can assure the North that we have been feeding her tramps for several years, and that we will take it kindly if she will return the favor. Read this:

> Now we believe that all colored people who want to escape from districts where the shot-gun policy has prevailed, should be helped to do so. Even if these counties were entirely deprived of their laboring population, it would be but a just recompense for the bloodshed of which the rougher whites have been guilty, and at which the gentler whites have winked. We would organize societies, or if need be, take up special collections in churches, to facilitate the removal of those who have suffered so much in the past, and are exposed to such dangers in the future. We would have trusty agents sent among them to lead them into liberty and safety. We would continue the process until the South makes up its mind to hang the murderers, however respectable they may be, or however firmly entrenched in the support of office-holders, for whose sake they perpetrated crime.

That there is blood shed and crime in this section we do not deny, but there is not more of it here than in the latitude of Boston, if the Northern papers are to be trusted. This we will say; the negroes are not flying from shot-guns, but to a land which flows with plenty, as they understand it. The *Watchman*, one of the best of our Northern Exchanges does the South gross injustice, and violates a very plain principle of ethics in doing so.

Eld. Wm. Thigpen on Ministerial Education.

> That a knowledge of the language of the Scriptures, or the meaning of the words employed and their relation to each other, is necessary to enable one to expound them to others is admitted. This must be so if the days of inspiration are past. I believe in its correctness so firmly that I would be unwilling to assist in putting any brother into gospel ministry no matter how strong his impressions to preach, and how consistent his Christian life who could not read the Bible and whose ideas of its doctrines and ordinances were not in a good measure correct. If a brother is called to preach without such knowledge it becomes his imperative duty to seek it, and the duty of the churches among whom the Lord has called him and for whose benefit he is to labor to aid him.

These are sound words, only a little stronger than we like. We have assisted in the ordination of more than one brother whose education was below brother T's. standard. We would ordain a man to preach, under some circumstances, who could not read. If he gave all the evidences of a divine call, and by hearing others read the Bible, or by any means had learned the way of life and could tell it to others so that they could understand it, and at the same time showed a proper disposition to learn, we would send him forth with his message, praying the divine blessing upon him and his work. Evidently such a person would be greatly hindered and would labor under serious embarrassment, but, if God called him, we would think there was a place and a work for him, and we could not reverse the divine mandate. We would, however, do what we could for his improvement. This accepted, we are in perfect accord with the views of our venerable brother. We regard him extreme on that point. We do not believe that the Scriptures require that a man shall read before he is ordained. But they do require ministers to study as best they can, and the man who will not improve, who thinks he knows enough, is the one we will not ordain.

We have heard frequently of making education a condition of ordination, but we never saw it advocated in Baptist print before. Certain it is that the Scriptures do not require it, and we should not. We feel that there is a tendency to an extreme just here, which should not be encouraged.

Philomathean Anniversary.

The anniversary of this society of Mississippi College was fully up to the average of such exercises. The attendance was good, and all the speeches were creditable to the gentlemen and the society. The following is the list of subjects and speakers:

Salutatory address, Joel Baskin; Oration—Usefulness the end of Living, J. A. Snyder; Recitation—"I've Drank my last Glass," J. F. Purser; Debate—Should the United States prohibit Chinese Immigration? Affirmative, B. T. Hobbs; Negative, J. H. Runnels; Anniversary Address—Little things, J. E. Thigpen.

We were expecially pleased with the oration on "Unsefulness the end of Living." But we will not specify further. They were all very good and right well delivered.

Last Sunday was spent pleasantly, and we hope profitably, with the church at Vicksburg. We preached in the Jewish synagogue, an elegant building. After the sermon Bro. T. J. Haynes, a standard Baptist, was ordained deacon. Then the communion of the Lord's supper was observed. The services were all solemn and sweet.

By the most heroic and persevering efforts, the faithful band of brethren and sisters in this, the chief city of Mississippi, have nearly completed the sum necessary to restore their church building. They expect to be in their own house by early fall.

The people of Vicksburg have shown our distressed brethren and sisters much kindness. The Jewish congregation have given them for months the use of their beautiful synagogue in which to hold their meetings, and the people at large have contributed liberally toward the restoration of our church-house. The Anchor Line Company does a special act of kindness by placing the steamboat John B. Maude at the service of our people for an excursion.

Lovers of Learning.

There are two kinds of Philomatheans—two kinds of "Lovers of Learning." The first includes those who seek mental culture exclusively for their own personal benefit, who appreciate an education because it elevates them above the common people. This class forms a heartless aristocracy who glory in the old saying, "learning makes man a fit companion for himself." Young gentlemen, if in your efforts for mental development, you are inspired by such motives as these, let me assure you that you have a vitiated idea of education—you are traitors to the noble principles of the Philomathean society.

The second class includes those who seek an education not from sordid selfishness, but because it widens and extends their sphere of usefulness. A true Philomathean is a man of soul as well as brains. We need just such men all over our State, men of cultivated hearts as well as of cultivated brains. We want no more slow, torpid book-worms with their souls packed in ice, who are continually dressed in the frizzed garb of formality, and whose sluggish indifference for the improvements of society casts a damper over, rather than encourage the spirit of progress and developments. To which of these two classes, young gentlemen, does each of you belong? I shall not answer this question myself, but will allow you the manly privilege of giving the world a practical answer as will be demonstrated in your lives. In conclusion, I would say, if any of you are preparing yourselves for the ministry, let me warn you against that formal, mistified, sanctity which characterizes many of our preachers. If you are going to be teachers, be teachers in that noble sense of the word, crave not so much titles of honor and distinction, as the elevation of humanity. Remember that he is not necessarily the greatest man who rises highest him[illegible] he is the noblest specimen of [illegible] raises the greatest number of others.

Mr. Gladstone, of England, never uttered a truer sentence than when he said, "The real hero must have in him a moral element, equal, at least to his intellectual forces and physical courage." And whatever be your profession, young gentlemen, spend your lives, neither in a hermitage nor in an observatory, but identify yourselves with the people whom you would elevate, be men of soul as well as of brains, —be true Philomatheans.—*J. E. Thigpen, in Anniversary address before the Philomathean Society of Mississippi College.*

These words greatly please us. There are too many educated people quite content to enjoy the advantages of culture themselves without a thought for others. The real lover of learning loves it for himself, and for every one else. He will go out and put himself with the masses to lift them up. To do this, is the true mission of educated people.

"Rev. E. Z. Simmons tells the editor of the MISSISSIPPI BAPTIST RECORD, 'I have heard several say, and I think, that your language concerning G. Washington Jones and the *Religious Herald* was too strong, and not like you generally read.' You are mistaken, brother Simmons. It was not too 'strong'; but it was too *weak*. To abuse a man as if he deserved to be sent to the penitentiary for life simply because, in giving his experience, he fails to sign his name to the publication, is weak, very weak."—*Religious Herald*. O well, every one has his weakness. The *Herald* has a great weakness for always having on hand from time to time a set of irresponsible, ambuscaded writers such as "Nancy Gabbins," "John Smith," "G. Washington Jones," etc., who attack in the columns of that paper, men and things in a way that a great many people think reprehensible; and it is our weakness to have a very great dislike for every thing of the sort. But when the *Herald*, in effect, says that we abused G. Washington Jones "as if he deserved to be sent to the penitentiary for life," it says what is not either true nor "*weak*."

> Mr. Garrison sends to the papers for publication a letter which he has received from St. Louis containing a touching appeal for Northern sympathy and aid in behalf of the houseless, homeless, penniless and destitute colored emigrants who are fleeing from wrong and outrage in search of freedom and safety in some portion of the West. Mr. Garrison announces his willingness to receive and forward contributions in behalf of these unfortunate people.—*Boston Paper*.

Mr. Garrison is very gullible when the negro is involved. There are more people fleeing from Maine, Massachusetts and New York to the West than are going from all the South to any part of the world. Why do not our New England philanthropists help the poor at their own doors? It is probably the old story, "Distance lends enchantment to the view."

We have no objection to the Northern people giving their money to the indigent emigrants. No doubt they need all the help they can get. But to say that they are fleeing from wrong and outrage is a gross perversion of the truth, and we know it.

Mr. Charles Winkley, who has just formed a partnership with Bro. Martin, in the Printing business is a reliable business man, and withal one of the very best printers in the South. His work on the Record will soon speak for itself. He is master of every branch of the Job printing business, and with his well furnished office is prepared to make good his claim as a first class printer. We feel warranted in saying, and it is not to our interest to say it, that those who have business, in the printing line, will find it pleasant and profitable to confer with the firm of Martin & Winkley about it.

"Recording all the vile sins of society is the sin of some papers."

SUMMIT MISS., May 2, 1879.

Brother Gambrell:—I herewith contribute a few more "chips" for the column, "Notes and Comments."

"Now is the time for those brethren who are opposed to agents to take collection for State Missions," (this is like asking a man to contribute for the support of the thing he is opposed to.) "Let us show that *we* do not need any one to look after us." (No, don't put the agent to the trouble of going around to collect his salary, *send it to him*.) Collecting money for State missions means collecting money for the support of the agent as I understand it, and it will require a report of facts to the contrary to change that opinion, which is not contained in the last report (as you thought) or any other that I have seen. Don't think we are doing nothing because we send nothing to the Board for the support of State Missions(?) A nice collection was taken up in our church last Sabbath for Foreign missions, and we expect to do something soon (as heretofore) for our Home mission work. I believe that Foreign missions should come first. Particularly since I heard the State agent say that working for home first, was the "devil's theology." "We would like exceedingly for brother Sample to tell us a better way." I have had a plan for a long while, that I think would be better, but when the Board made its report at last Convention, I, with others was informed in that report (the Board not knowing either, that any other plan would be suggested) that no other plan would be adopted unless it was one that *had been tried and found successful*. (But the Board had forgotten that the agency plan had been tried several times previously and failed.) I then came to the conclusion that the best policy was to let the matter work itself out. And I think yet, it is best not to suggest anything, until those who advocate the "agency" are satisfied.

A word more on the subject of "Ministerial Education." I endorse everything in your note in the last issue. But still insist that you have not answered my argument upon the main point, *i. e.* that an *unordained preacher is not a minister of the gospel.* "You say ordination no more makes a preacher than baptism makes a Christian" this is so, but I *insist that ordination does make a minister of the gospel* and though a man may be a preacher, he is not a minister of the gospel until ordained.

Yours, J. R. SAMPLE.

NOTES.—Brother Sample is nearer in harmony with the great body of his brethren than he has been thinking. We have not the exact figures before us, but we can assure him that of the $4,400 or $4,500 collected for State missions last year more than $3,500 was collected by the secretary, and that while he did that, he was doing the work of an evangelist. Not one cent forwarded by the churches went to pay his salary, last year, nor will it be so this year.

We now ask brother Sample to draw up his plan concisely and let us print it for the consideration of the brethren before the Convention meets. It may be the very thing we want. Uncover your light brother. Submit your plan to the judgment of your brethren. Let us confer together, and then all work together upon that plan which the majority think best. The work is greater than any plan, and unity of effort is necessary to success on any plan.

The ministerial education controversy is reduced to a fine point. Dr. S., and ourself fully agree. But he thinks there is a difference between a gospel preacher, and a gospel minister. Well, may be so, but if so, the difference is not large. We might say that God makes his own ministers. We ordain *ministers* not men to make *ministers*. But we rest the case here, very glad to agree with our brother in the gist of the matter. Now give us your hand, won't you?

NOTES AND COMMENTS.

"Print or not, as you choose."—*Ex-Editor*.

Read the advertisement of "*Baptist Songs*" in another column of this paper.

Eld. B. D. Gray, of Madison Station wishes to know the postoffice of Eld. T. A. Moore.

Eld. T. H. Moore, Star Place, thinks the South should look especially to the Chinese Mission.

Will the person who recently sent us 85 cents in postage stamps from Como, send us his name?

William Tell's chapel, near Lucerne, has been recently torn down, some parts of it being preserved.

When you come to Jackson, be sure to give the RECORD office a call. We will always be glad to see our friends.

Eld. O. D. Bowen expects to protract his meeting at State Line and Escatawpa. The Lord be with him and the churches.

Eld. O. D. Bowen reports a pleasant and profitable time on the Coast. The work there is in a prosperous and hopeful condition.

If W. W. M., who wrote us a letter from Cold Water will give us his full name we will give his inquiries respectful consideration.

Oxford Sunday-school gives $17.80 to help repair the Vicksburg church. It gratifies us to see that our old charge continues in well-doing.

Eld. Isham Melton, of the Yalobusha association expects to take a trip to Texas for the improvement of his health. Go, brother, but don't stay.

"Selfishness is a foul blot on the human heart."—*J. A. Snyder*. Then we would all do well to pray as did David, "Create within me a clean heart."

Reading Northern papers just now is an exercise calling for a great deal of grace. They teem with misstatements with regard to the exodus.

Our Bro. Prof. Menger invites Bro. Moore to Commencement to hear his Baptist fiddle. He is sure he will like it. Come, Bro. M., we will all be glad to see you.

He who has a great thought has a mission, and is a master sure of his triumph."—*J. A. Snyder*. That is true, and you had a great thought. May you be sure of your triumph.

Bro. Searcy's rejoinders to our articles on the sufferings of Christ are coming out in the *Western Baptist*. When they all appear we will publish them and answer in one article.

"Every one does not know that many men puffed in the papers, write their own puffs, and then beg the editor to let them in." We have found no such people to trouble us.

Deacon Philips, of Oxford, insists that churches should support their Sunday-schools, and let the children give to general objects so as to cultivate their unselfishness. The idea is a good one.

"There are too many Resolutionists and not enough Doists among us."—*H. B. Cooper, Decatur, Miss.* Just so, brother C. Saywell is a right good sort of Baptist, but Dowell is far better.

"Taking advantage of your amiability, I send you a few lines for publication." We are a very amiable person, but when an article stretches out into three or four columns, it tries us dreadfully.

Bro. Gates writes from Wesson, April 29th: "We are having a grand meeting here. Fifteen are awaiting baptism. Others will join to-night. A great many are requesting prayer. We will close soon."

Bro. Newman was greatly pleased with the exegesis published, in this paper recently by Bro. Christian. He says if they could read that, it would cure the oldest fogies of all of their opposition to Ministerial education.

The churches of our association are all in a poor condition, spiritually. Who are most to blame, the pastors or the membership?"—*W. M. Broadaway, Yazoo Association.* Let each one, preacher or not, ask, Lord, is it I?

Bro. Hackett does not believe in selling "*Kind Words.*" Well, we need not do it if we do not wish to. There is comfort in that. It seems we are in the minority on this subject. It's not the first time we have been on the little side.

The moving power of the world is cultivated thought."—*J. A. Snyder, in Public Address.* That being true—and it is true—ought not Baptists to have more cultivated thought that they might move the world more?

"A Virginia correspondent says, that white Protestants shun the negroes, the latter in large numbers are becoming subject to Catholic influences." That is not true in this latitude. Baptists are winning Catholics to their faith.

"Both the North and the South may well unite in the attempt to check this disastrous movement."—*Minnesota Paper.* The West is certain of the worst of the move. The exodus of half of the colored people of the South would help us.

"The greatest man is not he who rises highest himself, but he who elevates the greatest number of people to the greatest height."—*J. E. Thigpen, in Address.* If brother Snyder is right and you keep hold of that thought, you will stand a good chance to be a considerable man yourself.

"Give my kind regards to sister Gambrell, and tell her although I never saw her, yet I love preachers' wives, and I know she has a good, kind heart, or she never could have consented to be the wife of so homely a *preacher* as you." What ought to be said to a man who could write this?

"The sufferer of Calvary is my Savior and Redeemer, be he divine or human."—*The Baptist.* The sufferer was divine and human, though he suffered only in his humanity. But we like the tone of the above better than some other things we have heard from the same source on the same subject.

"Bro. Wayland must modify some of his views as expressed in the *National Baptist*."—*Texas Baptist Herald.* But Bro. Wayland does not modify. He is not that kind of a man. If we wait to co-operate with the American Baptist Publication Society till he modifies, we would as well give up the idea.

Bro. Graves proposes to lecture to a few churches within easy reach of Memphis, on California, for the benefit of the Society of Religious Inquiry of the Southwestern Baptist University. The lecture, we doubt not, is interesting, and the object is a good one. The effort ought to succeed, and we hope it will.

"Mrs. E. B. Grannis, publisher of the *Church Union*, proposes to furnish every evangelical family in the country that subscribes to her paper, and pays a trifle in addition, 'a genuine seven-shooter revolver.'" That will do for a paper liberal and moral, but with us barbarians of the South, such an offer would not take.

Some leading Baptists of Texas are proposing to put Baptist schools under the patronage of the State. This, to our mind, is a palpable violation of a fundamental principle of the churches of Christ. The *Texas Baptist Herald* opposes the scheme. The *Herald* is to be thanked for taking a stand for right principle and denominational honor.

"As a stimulus to other pastors and churches, I would say that I only named the subject of Foreign missions to my little church, and asked them to help a little, when they did so to the amount herein sent ($3.00), and 65 cents more subscribed."—*T. H. Moore.* Christians will give, if they have the right kind of teaching. We never saw a congregation properly addressed refuse to give.

"'We may have boiled over a little (in regard to G. Washington Jones' experience); but not without cause.'—*Mississippi Baptist Record.* But, if you had not boiled over, no one would have known that you were hurt.—*Religious Herald.*" That is true, and we know that the Scriptures command us not to fret ourselves because of evil doers, but we are not so constituted as to have much patience with such works of darkness.

"Its Editor, Eld. J. R. Graves, has been considered the champion of Baptist principles, ever since I commenced preaching."—*C. C. L., Baptist.* Bro. Graves is an able defender of some Baptist principles, and at the same time he has a great many personal peculiarities which he defends with great energy. Taking him by and through he is less in accord with the great body of Baptists than any prominent brother of my acquaintance.

"The Court Street Baptist church, Bowling Green, Ky., has been sold by a decree of the court, and bought by the Campbellites. Verily this must have been in fulfillment of the declaration, 'Because thou art neither cold nor hot I will spew thee out of my mouth.'"—*Texas Baptist.* If we are correctly informed, this is the church which admitted Alien immersions. The Campbellites had the church before; why not have the house now?

"I had expected to go to the Southern Baptist Convention, and my churches had proposed to send me, bearing half, if not all, the expense; but as I expect Dr. W. A. Montgomery, of Tennessee, with me next Sunday, with the promise of his services in a series of meetings, I have decided not to go, as the meeting will extend beyond that time."—*M. V. Noffsinger.* Can't we keep brother Montgomery in Mississippi. We would like his help in developing the churches, and doing the Master's work generally.

"Our Sunday-school has suspended, and I have three boys that I want educated in the Bible. I dislike the idea of sending my children to any Sunday-school except a Baptist one. I have prayed over it, and still I feel the same. Please think the matter over and advise me what to do, and I will be more than obliged." Our mind is entirely clear. Keep your children at home and teach them yourself. Or, if possible, find some sister that will unite with you and bring in as many children to your own house as can be got together, and do the best you can for them. But in no case send your children where they will be taught error. There are *Baptist* Sunday-schools we would not send our children to.

Receipts of the Board of Ministerial Education, for the month of April.

Percy Creek Baptist church	$3 00
Cold Water Baptist church	26 80
W. L. Coopwood, Oakland	10 00
New Hope Baptist church, Madison county	2 00
Salem Baptist church, Waynesboro	50
Saron Baptist church, Yazoo Association	2 00
Mountain Creek Baptist church	7 00
Cato Baptist church	1 50
Steen's Creek Baptist church	9 00
Mrs. Jas. Dennis, Love's Station	1 00
Strong River Baptist church	4 50
Carrollton Baptist church	10 00
Goodman Baptist church, (provisions.)	6 75
Goodman Baptist church, (cash.)	5 00
W. C. Dozier, Shubuta	1 00
H. C. Graham, Shubuta	80
J. H. Hodges, Shubuta	50
State Line Baptist church	5 00
Escatawpa Baptist church	5 00
Hopewell Baptist church, Copiah county	6 00
Serving Circle, Oxford Baptist ch.	25 00
Miss Mattie A. Granberry	25
Geo. Riser and family, (provisions.)	2 00
Total	$134 [illegible]

Again, we thank the Lord, and take courage. From the North, the South, the East and the West come words of cheer, and they are not empty words. The above exhibit proves that our churches are developing, that they appreciate the worth of an educated ministry, and their obligations to "bear one another's burdens, and thus fulfil the law of Christ." The spirit of the Master thus manifested, is a hopeful sign of the times. May it increase in power and intensity till all our churches are brought under its blessed influence.

Two months more of the session remain. Money is, of course, getting more and more scarce, but we enter on the last quarter of the campaign with hopefulness, trusting in the Lord and the brethren. Many have not given who, we feel assured, would like to do so. Let these remember that now is our great time of need. A little now from many will carry us safely through. Let us hear from you.

W. S. WEBB,
Treas. B. Min. Education.

THE BAPTIST RECORD.

JOHN T. BUCK, Local Editor.

JACKSON, MISS.,
THURSDAY, May 8, 1879.

NOTICE TO ADVERTISERS.

The price and terms for all advertisements hereafter inserted in The Record will be arranged by special contract. Address all letters on this subject to "Baptist Record, Jackson, Miss."

The Record has a large and increasing circulation throughout the States of Mississippi and Louisiana, and is one of the best advertising mediums in the South-west.

Marriage and death notices are limited to one hundred words; for all over this number, two cents for every additional word will be charged, which must come with the notice.

Mansfield, La., April, 1879.

Dear Record:—If it serves no other purpose than to show that neither the Record nor its Editor is forgotten, a word from Mansfield will not be amiss.

As a church, we have reason to be hopeful. An increased interest in our prayer meeting and Sunday school are favorable indications, and the promise of the All-Father to bless his words encourages all to labor, the drones excepted, notwithstanding discouragements not a few. Would that we were able to have preaching every Lord's day. Both pastor and people would be benefited thereby.

Of the meeting of our Sunday-school Convention, which convened recently with the Evergreen church and Sunday school at Kinaston, La., beyond that we had a very pleasant time, not much can be said. As a *Sunday-school Convention*, very little was accomplished. Even the reports from the Sunday schools were too few in number and too meagre in contents to fairly indicate what is being done within the bounds of our association. Not a few of us were disappointed at the absence of the Shreveport Bishop.

By the way, you should visit Shreveport and learn two things—how much at home Bro. Hackett and his wife can make one feel; and something of the characteristic features of the new Baptist church which is soon to be.

Amen, say I, to the conclusion of Bro. Tyges, that "no one should enter the ministry who can remain out of it with a clear conscience." No one, having any adequate apprehension of the responsibility involved, would assume the position unless there was the irresistible pressure of "Woe is to me."

Has no one answered brother Melvin's question relative to the *cara*... of John 5:39? The passage has been recently "looked at" by your correspondent, who, though not a scholar, will, if agreeable, express an opinion thereon. [Let us have that opinion.—Ed.]

Take good care of Bro. J. K. Fant. He is one of the workers. May the Lord prosper him in his new field. [His old habit sticks to him.—Ed.]

Enough, and others there were more of it. Very well, I'll cease. Should any thing of special interest occur it shall be forthwith communicated. Until then you'll not blame me for that which is said to be golden—silence.

Come over and see us. [We will.—Ed.] T. W. E.

"In 1818 thirteen men gathered together, thirteen prayers were said, and $13.00 subscribed for the establishment of a place of learning for Baptists. To-day Madison University, at Hamilton, N. Y., owns all its buildings and one hundred and sixty acres of land in a beautiful part of the country. It has a fine library, no debts, and more than $400,000 drawing interest."

BUSINESS AND SECULAR.

A Card.

Having become associated with Mr. M. T. Martin, in the publication of the Baptist Record, I respectfully inform those friends who have favored me with their orders, that this arrangement greatly increases my facilities for doing all kinds of Job Printing. I shall, as heretofore, endeavor to be prompt in filling orders, at my former rates. Of Mr. Martin it is quite unnecessary of me to speak; he is well known throughout the State as an upright, conscientious gentleman.

Very respectfully,
CHARLES WINKLEY.

March 8, 1879.

Removed!!

The Job Printing office of Charles Winkley has been removed to the brick building immediately across the street, where he is now better prepared than ever to serve his friends and the public generally.

Notice.—Direct all business letters to the Baptist Record, Jackson, and every thing for publication to J. B. Gambrell, Clinton. tf

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In sending subscriptions for ministers, please call attention to the fact that they are ministers. The managers of the office in Jackson may not know our brethren personally, as we do. tf

To the Ladies.

For neat and latest style of gilt, bevel edge or plain visiting cards, call at this office. You can be suited both in style and price.

Catalogues.

Send for estimates, as we are now prepared to get them up in the latest style and at moderate prices. Send last year's catalogue, and state number of copies wanted.

Lawyer's Briefs.

Our Brief work department is complete. We think we excel in this class of work. 80 cents per page at this office.

Notice, Subscribers.

We have adopted the following method of informing our subscribers when their terms of subscription expire: We will begin one month before the expiration of the subscription and mark on the paper, or wrapper the number of the current volume to which you have paid. We will give you one month's notice and then drop your name if you do not renew.

LOCAL NEWS.

Gen. J. Z. George takes his seat as Judge of the Supreme Court on the 10th inst.

We return our acknowledgments to Hon. Van H. Manning for Congressional favors.

Health officer Carraway informs us that the sanitary condition of Jackson is very good at present.

A storm of wind and rain swept over our city on Sunday evening, but we have heard of no damage.

We return our thanks to the *Comet* office for continuously allowing us the use of their file of exchanges, our own not having reached us in time.

The law card of Messrs. Shelton & Shelton will be found in our advertising columns. All business intrusted to this firm will have prompt attention.

The advertisement of Hollin's Institute will be found in another column. This Institution is located at Botetourt Springs in the midst of the Virginia mountains.

On Sunday Mr. Chas. Howell and Miss Madden, of this city, were thrown from a buggy by a runaway horse, and Miss M. badly hurt, but not seriously.

One of the leading business men of Jackson says that his advertisement in the Record has paid him better than all the others together. If you doubt this, we can give the name.

Attention is called to the advertisement of Messrs. Whiting & Gray, which will be found in another column. Citizens, and those visiting Jackson, would do well to call and see them when in need of anything in their line.

We were pleased to see in our office, a few days since, Eld. W. H. Leavell, who is visiting his relatives and many friends in Jackson. Eld. L. is in charge of a church in Manchester, N. H.; he gives quite an encouraging account of his work. On Sunday, at 11 o'clock, he preached in the Baptist church to a good congregation; subject: "*Fellowship* in suffering."

The Firemen of this city had their usual May parade on the 1st inst. The machines were all beautifully decorated, the music by the two Bands was excellent, but the rain, to a great extent, marred the anticipated pleasure. Jackson may well be proud of its Fire department; there is not a more efficient one anywhere. Jackson Fire Company, No. 1, has been in service forty years, and only four of the original members are now living.

We send a copy of the Record this week to some of the citizens of Jackson who are not subscribers, and ask that they will do us the kindness to examine it. We propose that the paper shall be one of the fixtures of Jackson, and will try to make it interesting to all persons.

As an advertising medium the Record is without a rival; it has now a large circulation which is being rapidly increased.

We should be pleased to receive your subscriptions and advertisements.

The "Rose-bud Party" given by the Young Ladies of Mrs. Ware's School, at St. Margaret's Hall, on the evening of the 2d of May, was attended by quite a number of invited guests. The grounds looked beautiful, with the lights gleaming among the evergreens, and everybody seemed happy. We have not space to notice the exhibition as fully as it deserves; all did well. We have a great weakness for music, and were particularly struck by the thoroughness of the instructions in both vocal and instrumental music; we have rarely heard ... sing in such perfect accord; nor seen more grace and ease in the performance of difficult pieces; such an exhibition reflects great credit upon both teachers and pupils.

GENERAL NEWS.

Chili has declared war against Peru.

Wheat harvest in North Texas will be large.

News from Zululand indicate an early peace.

Two negroes were arrested in Starkville recently for barn burning.

An unsuccessful attempt at revolution was made in Panama on the 7th April.

Rumor has it that Queen Victoria is about to abdicate on account of her health.

Orenburg, Russia, was nearly destroyed by fire, and more than half the population are destitute.

Massachusetts has passed a law permitting the recovery of damages resulting from the sale of liquors.

At a fire in Providence, R. I., on the 3d inst., one man and fifty horses perished in the flames; loss $35,000.

A meeting was held in Philadelphia on the 2d inst., to promote colored immigration from the South.

Mr. Henry M. Stanley, the African explorer, has arrived in Zanzibar, in command of another exploring expedition.

Dr. Luke P. Blackburn, of yellow fever fame, was nominated by the Democratic State Convention of Kentucky for Governor, on May 2d.

On May 1st., City Marshall Hemphill, of Martin, Falls county, Texas, killed W. J. Finch, the jailor, who was drunk and defying arrest.

An earthquake occurred at Miareh, Persia, March 22d, by which nine hundred and twenty-two lives were lost and twenty-one villages totally destroyed.

A freshet in New England, caused by the thaws and rains, have so swollen the Merrimac at Manchester, N. H., as to stop the mills, thus throwing 2,000 operatives temporarily out of employment.

John Page and Bob Harrison, two negro desperadoes of Claiborne county, have come to grief. The former is in jail at Port Gibson, and the latter was killed while attempting to escape. So says the *Vicksburg Herald* of the 4th.

A religious monomaniac in Massachusetts, named Freeman, killed his little daughter, five years old, alleging that the Lord had commanded him to offer her as a sacrifice, and that she should be raised the third day. Freeman is a "second adventist."

A reign of terror prevails in Russia. The government does not know who to trust; the Emperor never goes out unless surrounded by a guard of Cossacks. In Parliament Sir Robert Peel asks the government whether any steps will be taken by Great Britain "to mitigate the horrors and atrocities now being carried on over 8,000,000 people in Russia."

The President having vetoed the army appropriation bill, the Democrats in Congress have agreed to introduce a seperate bill "to prevent federal interference in all elections," and pass it through both houses without delay; and defer action upon the appropriation bill until this measure shall have been acted upon by the President.

A German physician says that early rising is a very bad habit. He will become popular as a lazy physician.—*New Orleans Picayune.*

St. Louis, May 2.—There is deep interest excited by the report that Gen. Wade Hampton's son, aged sixteen years, has not been seen since April 26th, when his brother sent him to a livery stable to settle a bill.

"Mr. Charles Kerr, who was a member of Capt. Collins' surveying party, returned to this city Thursday morning; he informs us that the survey of lower Pearl river has been completed, and that the engineer's report will be forwarded without delay. The contract for cleaning out the upper portion of the river will be let out next month."—*The (Jackson) Comet.*

The negro exodus from Concordia parish, La., has caused considerable uneasiness among the planters; and a joint meeting of whites and blacks was held at Vidalia some days ago, to investigate the causes, and, if possible, remedy the evil. The *New Orleans Picayune* sums up the case as follows:

"Really, the natural explanation of the whole business seems to be that the movement is a 'strike' of labor against capital, and that, like other strikes, it may be pacified by mutual concessions. It has taken the form of immigration in consequence of the efforts which have been made by interested politicians, and speculators to avail themselves of the trouble in order to forward their schemes of profit, or their partisan purposes."

The Vicksburg Labor Convention concluded its labors on Tuesday. The Convention was composed of delegates of both races, and the utmost harmony prevailed. The following resolutions which we copy from the *Commercial*, were reported by a committee of twenty, and unanimously adopted:

Resolved, That the interest of planters and laborers, landlords and tenants, are identical; and that they must prosper or suffer together; and that it is the duty of the planters and landlords of the State here represented to devise and adopt some contract system with laborers and tenants by which both parties will receive the full benefit of labor governed by intelligence and economy.

Resolved, That this convention does affirm that the colored race has been placed by the constitution of the United States and the State here represented, and the laws thereof, on a plan of absolute legal equality with the white race; and does declare that the colored race shall be accorded the practical enjoyment of all rights, civil and political, guaranteed by the said constitution and laws.

Resolved, That, to this end, the members of this convention pledge themselves to use whatever of power and influence they possess, to protect the colored race against all dangers in respect to the fair expression of their will at the polls, which they apprehend many result from fraud, intimidation or "bull-dozing," on the part of the whites. And as there can be no liberty of actions without freedom of thought, they demand that all elections shall be fair and free, and that no repressive measures shall be employed by the colored people to deprive their own race in part of the fullest freedom in the exercise of the highest right of citizenship.

Resolved, That the unrestricted credit system pervading the States here represented, based upon liens on crops to be grown in the future, followed by a failure of that crop, has provoked distrust, created unrest, and disturbed their entire laboring population. All laws authorizing liens on crops for advances constituted of articles other than those of prime necessity at moderate profits, whether such advances are made by landlord, planter or merchant, should be discontinued and repealed.

Resolved, That this convention call upon the colored people here present to contradict the false reports circulated among and impressed upon the more ignorant and credulous; to instruct them that no lands nor mules nor money await them in Kansas or elsewhere without labor or price and to report to the civil authorties all persons engaged in disseminating any such reports.

Resolved, That it is the constitutional right of the colored people, to emigrate where they please, and, to whatever State they may select for their residence; but this convention urges them, to proceed on their movements towards emigration as reasonable human beings, providing in advance, by economy and effective labor, the means for transportation and settlement, and sustaining their reputation for honesty and fair dealing, by preserving intact, until completion, the contracts for labor and leasing, which they have made. If, when they have done this, they still desire to leave, all obstacles to their departure be removed; all practicable assistance will be afforded to them, and their places will be supplied with other and contented labor.

Your committee believe that if the views employed in the foregoing resolutions, are practically carried out by the people of both races, in good faith, the disquiet of our people will subside. We appeal to the people of both races, in the states here represented, to aid us in carrying these resolutions into effect, and to report to the authorities all violations of the laws and all interference with private rights.

W. L. Nugent,
Chairman.

A Revolt in India.

ANOTHER OF ENGLAND'S LITTLE WARS—TROUBLE IN THE MADRAS PRESIDENCY.

A small disturbance of a very disagreeable nature, about which not a whisper has so far suffered to become known, has most inopportunely broken out in the Madras Presidency, British India. The following is an extract from a private letter, written by an officer of the Royal Artillery attached to the Ordnance Department at Madras, dated March 15: "* * * We had just despatched two regiments to Burmah, yesterday, when a telegram was received announcing that there was a row at Rampore, somewhere near Rajahmundry—a military station in the northern portion of the Madras Presidency—and had to send off another regiment immediately. As an evidence of the urgency of the case, I may state that the men received their orders at 2 P. M., and embarked before 6. This was pretty sharp work I think you will admit. The gist of the Rajahmundry business seems to be that one of the Madras civilians has been taxing cocoanut trees belonging to some hill tribes. The owners refused to pay and kicked out the police. Then the official shut himself up. The natives surround him and his attendants and cut them off from supplies of food and water. I believe the whole tribe is up and means mischief, but they are only armed with bows and arrows." The telegram says: "The Sub-Collector should have returned to-day to Jummabundy (circuit of inspection and assessment,) but is detained indefinitely!" If he is dead, or even cut off from food or water, it is probable that the regiment will not be able to get him for four or five days. These civilians, or rather their Tahsilders, in whose hands they are, grind down those wretched eyots to the last extremity. Of course this gives us constant work preparing troops on a war footing at a couple of hours notice.—*Ex.*

The Peruvian town of Pisagua has been bombarded by the Chilians.

Edison has taken out two more patents for electric light in this country.

The Emperor of Austria pardoned two hundred and twelve persons on his silver-wedding day.

The *Vicksburg Herald* calls upon the city authorities to enforce the law against rowdyism generally.

The vault of the Laconia (N. H.) National Bank was blown open on the 25th, and $4,000 in cash and $120,000 in notes stolen.

A negro watchman at the San Francisco Mint has been detected in stealing gold bullion from the vaults. He has operated for over three years and taken about $20,000.

After an excited debate the Parliament of British Columbia passed a resolution last week, which was telegraphed to London, asking permission to secede on May 1st, unless treaty obligations were fulfilled at once.

Vicksburg *Herald* says: It is proposed to exchange Southern politicians, pistols and hip-pockets for cotton spindles at the rate of five for one, and it strikes us we would be making a good bargain even at that rate. The pistols and politicians might be sold as old iron, melted down and used for some purpose.

Send your orders to A. Virden, Jackson, for Flour, Meal, Oats, Sugar, Coffee, Hams, Breakfast Bacon, Salt, Soap, Molasses, &c. jan9tf.

A Word to Mothers.

You have children; you have a strong and enduring love for them; no one else feels as you feel; to this love we appeal. Nothing gives you so much joy as to look upon your child rosy and blooming with HEALTH. You know that the most of the sickness of childhood is caused by worms; they make the cheek to pale; the rose to fade; they call the physician to the bedside, they dig the graves of children; they ring your fond and loving hearts with anguish. But grieve no more. Parker's Santonine Worm Lozenges will save your child. They expel the worms from the stomach completely, give health and vigor to the child, lustre to the eye and color to the cheek. Thousands of mothers all over the land to-day are using Parker's Santonine Lozenges. Buy none but Parker's Santonine. For sale by all druggists. For sale in Clinton by Dr. B. H. Whitfield. mr13-5m

Consumption Cured.

An old physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper. W. W. Sherar, 149 Powers' Block, Rochester, N. Y.
je27-cowly

Boots and Shoes.

A complete stock of Boots and Shoes from the best Boston and Philadelphia factories, comprising a full stock of Zeigler Bros., Cyrus Phillips & Son, Shirley and Rommel, and Thos. Emerson's Sons, which are offered at the lowest prices.
A. Virden.

Gent's Furnishing Goods.
Scarlet Flannel Shirts and Drawers.
White Twilled Flannel Shirts and Drawers.
Merino Shirts from 25c. to $1.50.
Also, a full line of Scarfs, Neckties, Collars, and Hosiery, at all prices.
Unlaundered Shirts from 75c. to $1.00.
A. Virden.

NOTICE.

Teachers wishing situations, and individuals or communities wishing teachers, would do well to advertise in the Record. No charge will be made unless the advertiser is benefited. Write for terms.

NO. 1.

Wanted.—A member of the Junior Class of Mississippi College (full course student) wishes a school for three or four months, beginning 1st of July next. Will teach for $40.00 per month and board. tf

NO. 2.

A member of the Graduating Class of Mississippi College wishes a permanent situation as teacher. Wishes to build up a High School or Academy. Apply to the Record, giving the number placed at the head of this advertisement. mr6-4m

NO. 3.

A young minister, student at Mississippi College, wishes a school for six months at $20.00 per month and board. Can teach Algebra, English Grammar, Natural Philosophy, Rudiments of Latin, etc. Apply to the Record. mr13-tf

NO. 4.

A member of the Graduating Class of Mississippi College wishes a permanent situation as teacher. Desires to connect himself with some College, or to build up a High School or Academy. For further information, address the Record, giving number at the head of this card.

The Baptist Book House, Memphis, Tenn., have just issued their new Catalogue of books and cheap libraries, which they send free upon application. 2ws

MARRIED.

At the residence of the bride's father, near Hazlehurst, on the 24th ultimo, at 4 o'clock, P. M., by D. I. Purser, Rev. R. L. Allen, of Louisiana, to Miss Bettie Harris. Attendants, Eld. Z. C. Gates and Miss Mary Miller.

DIED.

In Crystal Springs, Miss., at the age of 64 years, Mrs. Augusta Mimms, at 2½ o'clock, P. M., April 25th. Sister Mimms had been a member of the Baptist church 48 years. She was universally respected and loved.

MARTIN & WINKLEY,
—PUBLISHERS OF—
The Baptist Record,
—AND—
BOOK & JOB PRINTERS,
Jackson, Miss.

Our Job Office facilities enable us to assure parties wishing any kind of Printing that we can give them as neat and acceptable a piece of work as they can get in the State.
MINUTES OF ASSOCIATIONS,
CATALOGUES OF SCHOOLS,
BLANKS FOR COUNTY OFFICERS,
BILL HEADS,
LETTER AND NOTE HEADS,
VISITING CARDS,
TOWNSHIP MAPS,
SHERIFFS' TAX RECEIPTS,
CIRCULARS,
ETC., ETC., ETC.,
And, in fact, Orders for
All Kinds of Printing
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SHOES OF ALL KINDS.
Cheaper than can be had in the city. Quick sales and small profits is our motto. Call at our store and be convinced.
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SHELTON & SHELTON,
ATTORNEYS AT LAW,
Jackson, Miss.
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Chicago, St. Louis & New Orleans Railroad.
Schedule of Nov. 10, 1878.
Trains pass Jackson—

Going South—	Mail	1:55 a. m.
	Mixed	7:30 a. m.
	Way Freight	6:30 a. m.
	Thro' Freight	9:05 a. m.
Going North—	Mail	1:55 a. m.
	Mixed	6:45 p. m.
	Way Freight	9:00 p. m.
	Thro' Freight	5:50 p. m.

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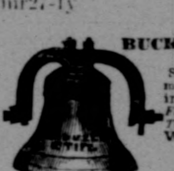
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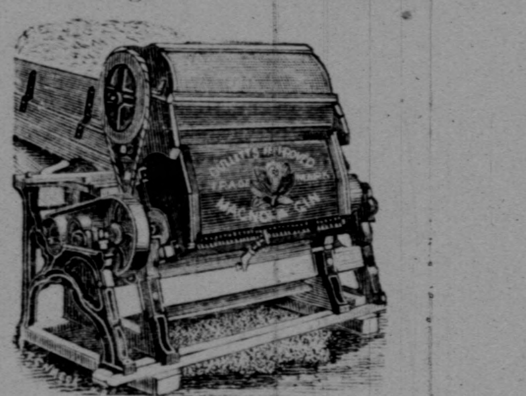
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IN THY HAND.

For the Record.]

My times are in thy hand: yea, Lord, in thine own hand;
And life is fair and sweet, because I trust them there;
Because thou sufferest, nor fear, nor plaining care
To thrust its murmuring plea between thee and my prayer,
But holdest all my faith in sweet command,
And gently leadest me with thine own hand.

My times are in thy hand: yea, Lord, thy wise, true hand;
And if my whitest roses perish ere half-blown;
If all my fairest fruitage prove but painted stone;
My purest stars be stricken from their radiant throne;
My quiv'ring heart no wherefore shall demand,
But trust all, Lord, unto thine own wise hand.

My times are in thy hand; Lord, in thy tender hand;
Nor truer, gentler hand e'er calmed or e'er caressed;
That hand not slightings cold, not sin can e'er arrest,
And should it strike the crimson life-tide from my breast,
I would not seek, O Lord, to understand,
But trust the same in thy still tender hand.

My times are in thy hand; dear Lord, thy pierced hand—
The hand thou didst uplift to shield me from the stroke,
And catch the blow my darkest guilt invoked,—
The hand beneath whose touch my soul from death awoke!
And sweeter than sweetest harp, in angel band,
Hath thrilled my being 'neath that master hand.

My times are in thy hand; Lord, in thy precious hand;
And when thou callest me to walk with thee in white;
When first these wond'ring eyes shall turn toward the light;
When first these trembling lips with "Unto Him" grow bright,—
Oh, let me kneel low on the heavenly strand,
And 'mid my weeping kiss that nail-rent hand.

LYN.

Told to Suit—Pious Frauds.

One feature of the so-called religious literature, in the shape of novels and anecdotes, has long appeared to me to have been carried too far, and to have thus been productive of more harm than good. I do not take the ground that everything told should be a record of events as they actually transpired at the time and place, and by the persons named in the story. This would exclude a great many of our best books, and even parts of the Bible. John Bunyan would have no place, and others of the same class would be condemned. But while the writer should be allowed the liberty of departing from the exact record of time, place and person, he should not narrate as a fact anything that never occurred at all, or that is not fully warranted by Scripture teachings and promises.

It is in this respect that I find fault with so many stories that obtain currency in our religious journals. For instance, here is one, of a boy who tells a Dutchman he can't sell beer or brandy for him. God and his mother won't love him if he does. The Dutchman gets mad, and is about to pound the brave little boy into jelly; but a good man comes along in a buggy, and takes the boy up, and gets him a situation twice as good as with the Dutchman, which brings him more money and less pounding, while his mother and God love him much more. All of this is very agreeable to the brave boy who, while he would take a pounding if he could do no better, never fails to get into a buggy with a good man who will pay him for it. This is but a sample of numbers of those stories which are told to suit. They are calculated to deceive and disappoint. "In this world ye shall have tribulation." Through patient toil and suffering and conflict we are to win an incorruptible and not a corruptible crown. Such stories take all the pith and marrow out of the gospel. They do not present *duty* as the moving principle. They lead one to think that the devil plays the bully till he finds us brave, and then, like all bullies, he shows himself an arrant coward. We are also taught that temporal rewards come down, like ripe oranges, the very first shake.

Whoever undertakes a Christian life with such shallow principles will wither away as soon as persecution comes. There is no motive strong enough to carry a man through life in the Christian course short of that sense of duty which is infinitely paramount to every temporal consideration whatever. When duty over rides every thought of danger or safety, privation or advantage, pain or pleasure of this life, whether immediate or remote, then one's convictions are deep and strong enough. Any teaching short of this falls below Jesus' *minimum*. I emphasize minimum because it is the fashion of the age to reckon this high sense of duty as being a high-water mark possible to be reached only by prophets and apostles and martyrs.

But, says one, "If you go to preaching that doctrine you will set the coulter so deep that nobody will be able to pull it through. You cannot get people to repent on those terms. You must soften it and make it easier." Then let me ask: what do we mean by giving up all for Christ, by trampling under foot the vain pomp and glory of the world, and all the vain and covetous desires of the mind? If these and many other expressions mean nothing, let us expunge them from our vocabulary. If you assure men that they are going to have an easier and more prosperous time in this life, of course they will choose Christianity from self-interest alone.

But there is a higher idea yet, viz: No man who is influenced by selfish motives ever benefits the world, except incidentally or accidentally. Nothing but the principle of duty, separate from all selfish considerations, ever has added or ever will add anything to the real moral power of the world. Where these convictions are not reached you are not making converts, except in name. You may gain adherents to theoretical opinions, but you do not add a pound of steam to the engine which drives the old ship of Zion. You add a carcass to the already heavy freight bill, but you give no buoyancy to its waterlogged hull. It may sound harshly to many ears, but I feel that the great mass of what is termed "religious fiction" is a pious fraud. I do not impeach the motives of the authors. I will grant that they all mean well. I will say more—that their books are incomparably superior to those which do not aim at a moral higher than the current public sentiment of the world. But still let us not deceive ourselves by thinking that they present us with examples of faith and practice safe and sufficient. Christ calls for soldiers, not sutlers, drummers and camp followers. He calls for laborers, not for tradesmen to buy up and speculate upon the crop. He wants martyrs who have really laid every worldly hope, pleasure or glory upon the altar. He wants fire in the engine. He wants men who are as scrupulous in doing what is given them to do as they are in claiming rations or pay. He wants men who are ready to die and at the same time willing to live and suffer—men, women, boys, girls who forget themselves and self-interest in the intensity of their devotion to the Master and his cause. The time is come when we must preach these doctrines to repentance, and furnish mankind with real lives of action, and not imaginary lives of sentiment. Let us quit trying to pass debased coin at par. We have no right to cheat the world, even when it wants to be cheated.

T. A. S. A.

This article, from the New Orleans *Advocate*, I commend especially to the consideration of mothers, all Sabbath-school teachers, and indeed all who are interested in the preparation of correct literature for the young. Alas! too many parents are satisfied if their children read, giving no attention to *what* they read. We would not knowingly, give a child food which contains poison; yet, are we not criminal in carelessly permitting those entrusted to our care to imbibe mental and spiritual poison from books of questionable morality? Only a few weeks since, a book from a Sabbath-school library came under my eye, and with shame and sorrow I noticed that the leading character, who was held up as a model for Christian girls, was represented as a vision of loveliness, clad in purest white cut to leave the dazzling neck and shoulders bare. "She placed her hand in his and soon, supported by his circling arm, her sylph-like figure floated in the mazes of the waltz." (I quote from memory and may not give the exact words, but I have given the sense.) Is it worth while to have pious ministers warn against "conformity to the world," when religious (?) literature inculcates practices of immoral tendency? Let us look to it carefully.

M. T. G.

The Two Guests.

It was once our good fortune to spend a few days in the modest home of a friend of slender means, a home that was all that its owner could afford to make it, yet lacked many things that would have made it more comfortable and convenient. During our stay two guests were entertained at tea, both of them men of means and wide acquaintance, accustomed to all the luxury that wealth can give. But were widely different in their behavior. The first dwelt upon the fact that the house was in an out-of-the-way spot, and that there were few or no neighbors. At table he told of the delicious tea he had drank at the house of one friend; of the rich tea service he had seen upon the table of another; of the rare old china that was used in his own household; and of the dainty meals he had eaten from it. In the cramped little sitting-room, after tea, he sat by the stove, and talked of the delights of an open wood fire, of his enjoyment of rare and costly books and pictures, and of twenty other things that the host of whose hospitality he had partaken did not and could not possess. When he was gone it was clear, although nothing was said, that his visit had caused pain; that it had made the wife feel her straitened circumstances more keenly than ever, and cast a shadow over her husband's thoughts.

The next evening came the other visitor. He brought good cheer in his very face. The room, he said, felt so warm and comfortable after his walk, which, he added, was just the thing to give a man a good appetite for his supper. At table he spoke of everything that was nice, congratulated his host on having such a snug little home, apologized for eating so much, but couldn't help it, because it was "so good" and tasted "so home-like;" liked the old black tea pot, because it was just like the one his mother had when he was a boy, and told his hostess, who was all smiles and as happy as a queen, that she ought to thank her stars that she had no gas or furnace to ruin the flowers that made her room look so beautiful.

After tea he insisted that the children should not be sent to bed "just yet;" said he wanted to tell them a story, as he did; and when he had done, and had kissed them good-night, they trudged off up stairs with beaming faces, under the guidance of a mother who felt that a ray of real sunshine had entered her home, making it better and happier for all time. And then he smoked a pipe, declaring that he preferred it, because he had that delicacy which forbade his taking out his well-filled cigar case, praised the housewife's taste in arranging the prints and chromos that adorned the walls, and declared that the home-made mat on the floor was a very marvel of needle-work.

The very first book he laid his hand on proved to be his "favorite author," and furnished the theme for a half hour's chat.

When it was time for him to leave he said that he hadn't had so good a time for months, hoped they'd invite him again, and left with hearty "good-night" to everybody. And the best of it was that there was nothing studied in all this. He said pleasant things because he liked pleasant things, and he abstained from criticisms and comparisons because he disliked them. And when he had gone, husband and wife felt that their efforts to make their little home pleasant and comfortable had not been in vain, and in their hearts they blessed the kind soul who had revealed it to them.—*Transcript*.

A Little Boy's Sermon.

"Eddie," said Harry, "I'll be the minister, and preach you a sermon."

"Well," said Eddie, "and I'll be the people."

Harry began: "My text is a short and easy one.—'*Be kind*.' There are some little texts in the Bible on purpose for little children, and this is one of them. These are the heads of my sermon:—

"*First*: Be kind to papa, and don't make a noise when he has a headache. I don't believe you know what a headache is; I had one once, and I didn't want to hear any one speak a word.

"*Second*: Be kind to mamma, and don't make her tell you to do a thing more than once. It is very tiresome to say, 'It is time for you to go to bed,' half a dozen times over.

"*Third*: Be kind to baby—"

"You have left out, Be kind to Harry," interrupted Eddie.

"Yes," said Harry, "I didn't mean to mention my name in the sermon. I was saying: Be kind to little Minnie, and let her have your 'red soldier' to play with when she wants it.

"*Fourth*: Be kind to Jane, and don't scream and kick when she washes and dresses you."

Here Eddie looked a little ashamed, and said, "But she pulled my hair with the comb."

"People musn't talk in meeting," said Harry.

"*Fifth*: Be kind to Kitty. Do what will make her purr, and don't do what will make her cry."

"Isn't the sermon 'most done?" asked Eddie; "I want to sing." And without waiting for Harry to finish his discourse or give out a hymn, he began to sing, and so Harry had to stop.

Beauty Within.

As we live according to the truths we learn, we become them. By daily life they are wrought into the texture of our spiritual forms, as the food we eat is organized into bone and woven into muscle and the more delicate tissues. We become a house for the Father, the divine love, a home for the Son, the divine humanity. We become centers in which the divine love and wisdom can dwell and work out their purposes of immeasurable good to us and to others. Our souls become the good ground from which the Lord can cause to grow every tree that is pleasant to the sight and good for food, and also the tree of life. Our thoughts and affections will move in unison and give harmony to every motion and sound. The light within will be light without. The beauty within will unfold into all lovely forms around us. It will be proportion and fitness in our dwelling; it [illegible] ment; the landscape will be its swelling outlines, the hills its noble forms; the valleys its peaceful rest; the streams will murmer it in their song, the winds will whisper it; the grass will speak of it, the flowers will glow with it, the birds will sing of it, heaven and earth will reflect it, and the soul will perceive that all these myriad forms are but the varied voice of the Lord expressing his love and wisdom and revealing to man the place he has prepared for his eternal home.—*Rev. C. Giles*.

Riches an Injury to Boys.

We think that the power of money is, on the whole, over-estimated. The greatest things which were done for the world have not been accomplished by rich men, or by subscription lists, but by men generally of small pecuniary means. The greatest thinkers, discoverers, inventors and artists have been men of small wealth, many of them raised little above the condition of manual laborers in point of worldly circumstances. And it will always be so.

Riches are oftener an impediment than a stimulous of action; and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth is apt to have life made too easy for him, and so grows sated with it because he has nothing left to desire. Having no special object to struggle for, he finds time too heavy on his hands; remains mentally and morally asleep; and his position in society is oftener no higher than that of a polypus over which the tide floats.

Three Doctors.

Wm. Howitt, the author, who has done a great deal of work and retained his health to an advanced age, was once asked by a lady to recommend her to a good doctor. He thus tells the answer he gave:

I told her that I could recommend her three doctors. She observed that one would be enough; but I assured her that she would find these three more economical and efficient than any individual Galen that I could think of. Their names were: "Temperance, Early Hours, and Daily Exercise." That they were the only ones that I had employed for years, or meant to employ.

Beware of overmuch liberality. Sectarianism is bad, but latitudinarianism is worse. Bigotry is very objectionable, but modern liberalism is far more dangerous. Contention over trifles is silly, but quietly to fold our arms and allow the very foundations to be removed without a struggle to save them is both cowardly and wicked, involving ourselves and posterity in utter ruin. We should seek deep convictions, not only to have the truth enter our hearts, but work there with revolutionizing and regenerating power, causing us to love it more than life, and feel it as a fire in our bones. *Contend* for the faith mildly and in a Christian spirit, showing a due regard to the feelings and opinions of others, but showing at the same time that you have a faith which you think worth contending for.

FARM AND HOUSEHOLD.

Composting Manure.

Few farmers have an idea how much manure can be saved when the proper means are taken. In the fall, stable manure may be carted directly to the field and spread as made, with less expense in handling and waste than in any other way. But there are accumulations with which this cannot be done. These are best put into a compost heap, which should be started with a thick layer of sods, or road-dust—better if the ground stratum is of clay. Have ready to hand road-dust to form layers with the manure, which is derived from different sources and of varying composition—from the privy or earth closet, the pig pen and the fowl roost; there are also ashes, leached and unleached, kitchen slops, garden weeds, the night urine, and broken bones. Some peel sods along fences and other useless places, and all go into the compost heap, not heaped high, or into a conical form, which sheds the water and induces fire-fang. Make it flat, a few feet in thickness, and as wide as is convenient to work, then add to the length as the material accumulates, occasionally forking it over and mixing as it rots, keeping it covered with a coat of road-dust. It will be surprising at the end of the season how much has been gathered, and how rich the material. All the elements of fertility are present, the more valuable well represented, so that it is entirely reliable, fit to be applied to anything, just the thing for a garden, and especially suited to meadows, giving an even covering, which will start a growth black and thick, the stimulus helping to sustain the plant during the winter and starting it early in the spring. Such a dressing (with soil in it) is more lasting, and will invite the roots up into it, the land thus being added to, instead of being lessened, as with the usual culture.

There is nothing filthy about it any more than about so much soil; it is comparatively light and dry, and pleasant to handle. The difficulty is, there is so little of it, when there might be so much by saving the material that now go to waste.

Chufas.

While at the Beaverdam Board meetings of the Cedar Creek Association, I stopped with Bro. D. S. Bullard, a deacon of the Baptist church. He told me that he planted last year a half of an acre of white sandy land that would produce six bushels of corn to the acre in chufas and the yield was at the rate of one hundred and twenty-five bushels to the acre without manure. He sells his chufas at fifty cents a peck. Here and at Cedar Creek they are worth $4.00 a bushel or $1.00 a peck. Just think of it! $250 to $500 made on one acre of wiregrass piney-woods land that is worth in market from $1.00 to $5.00 an acre. An acre in chufas will produce more good fodder than the same acre in corn, besides the other crop, of which all [illegible] horses. One peck of seed will plant a half acre. The seed should be soaked eight days in water, changing the water every twenty-four hours to prevent souring, and then planted in rows three feet apart, eighteen inches apart in the row.

NOW IS THE TIME TO PLANT.

Cultivate as you would corn. The chief trouble is in gathering the crop. Let some North Carolinian now invent a machine for picking chufas, and the problem is solved. "What shall we do with our piney woods lands after we have exhausted the turpentine? They are better for hogs and chickens than corn or peas, and will go farther. They are full of sugar, and fatten rapidly.—*Ex*.

Testimony accumulates from every direction in confirmation of the sulphur treatment for diphtheria. Many cases of remarkable success have been reported in this country. In England a surgeon writes to the London *Times* that after losing two cases of malignant diptheria, his attention was called to an extract from an American paper concerning the use of Sulphur to cure the disease. Accordingly he used milk of sulphur for infants and flowers of sulphur for older children and adults, brought to a creamy consistence with glycerine. He gave a teaspoonful or more, according to age, three or four times a day, swallowed slowly, and applied it to the nostrils with a sponge. From that time he did not lose a case, and succeeded in saving life even when the membrane had almost filled up the throat.

Avoid giving a tired horse very cold water, as it often produces colic. In large establishments exhausted steam is passed through the horse troughs; others allow the water to stand for some time in buckets. On the road horses should be watered once in ten miles at least. The stomach of a horse is small in comparison to his body that large draughts injuriously distend it; consequently, small quantities at regular intervals is the best rule.

The American *Chemist* says a Western farmer discovered many years ago that wood could be made to last longer than iron in the ground. Time and weather, he says, seem to have no effect upon it. The posts can be prepared for less than two cents a piece. This is the recipe: Take boiled linseed and stir into it pulverized charcoal the consistency of paint. Put a coat of this over the timber, and, he adds, there is not a man who will live to see it rot.

The *Journal of Chemistry* recommends powdered borax or alum as an insecticide, and says that a pound of alum dissolved in two quarts of boiling water and applied with a brush while it is quite warm will drive away nearly all kinds vermin.

Now is the time to do good work on the farm. Keep the grass down by quick and thorough cultivation. A good start is the main thing in farming, as well as every thing else.

Kansas Pacific Railway.

LANDS! LANDS!

A Farm For Everbody.

62,500 FARMS

FOR SALE BY THE

KANSAS PACIFIC RAILWAY,

In Fertile, Thrifty, Growing KANSAS.

THE BEST LAND IN AMERICA,

At from $2 to $6 per Acre, one-quarter off for Cash, or on 6 or 11 year Credit at 7 per cent. interest.

READ THIS FOR A FARM. It don't take much money to buy a farm in Central Kansas on the Kansas Pacific Railway. $26 to $80 will secure 80 acres on credit or $120 to $360 in cash, will buy it outright.

COME THIS FALL. This opportunity will not be open long. Over 30,000 people have settled along the Kansas Pacific R. R. since January 1, 1878, and soon these lands will all be taken up.

Send to S. J. Gilmore, Land Commissioner, at Salina, Kansas, for the "Kansas Pacific Homestead," a publication which tells all about Lands, Homesteads, Pre-emptions, Soil, Climate, Products, Stock-raising, Schools, Wages, Land Explorers' Tickets, Rates, etc. It is mailed free to any person applying for it.

T. F. OAKES, Gen'l Supt., Kansas City, Mo.

COLORADO.

Healthy, Attractive COLORADO

Is the great Sanitarium and Pleasure Resort of America. It is elevated above the influence of miasma. The atmosphere is pure, tonic and exhilirating. Its mineral springs are numerous, and possess various remedial qualities. Its wealth in gold and silver is marvelous. The grandeur, extent and variety of its scenic attractions are without parallel. The pleasure-seeker, looking for mere physical enjoyment; the scientist, seeking studies in nature; the artist, for lofty inspiration from wonderful natural arcitecture, and the invalid who needs rest, mineral water and invigorating atmosphere, should go to Colorado. The climate of Colorado is peculiarly efficacious in ameliorating and curing pulmonary diseases, as thousands of living witnesses who went to Colorado feeble, having become robust and healthy, can testify. Asthma is cured by a residence in Colorado; while dyspepsia, debility and ailments caused by overwork and anxiety, are eradicated. The temperature in Colorado during winter months is equable, mild and especially adapted to the needs of invalids. The Kansas Pacific Railway is the only line running through cars to Denver, and the only line by which Denver can be reached through Kansas without a change of cars and exchange of ticket; and its superb equipment in Pullman Sleeping and Drawing Room Palaces, elegant day coaches and its new steel rails, renders it the favorite route for tourists and invalids. By addressing P. B. Groat, Gen'l Pass. Agent, you can obtain publications and maps full of information about Kansas and Colorado. When you start for Kansas or Colorado, be sure and start right, by purchasing your ticket over the best line—the KANSAS PACIFIC RAILWAY.

P. B. CROAT, Gen'l Pass. Ag't, Kansas City, Mo.

mr6-t dec 31

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Crystal Springs.

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THE GENUINE DR. C. McLANE'S

CELEBRATED

LIVER PILLS,

FOR THE CURE OF

Hepatitis, or Liver Compaint,

DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. Several of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the LIVER to have been extensively deranged.

AGUE AND FEVER.

DR. C. MCLANE'S LIVER PILLS, IN CASES OF AGUE AND FEVER, when taken with Quinine, are productive of the most happy results. No better cathartic can be used, preparatory to, or after taking Quinine. We would advise all who are afflicted with this disease to give them a FAIR TRIAL.

For all bilious derangements, and as a simple purgative, they are unequaled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Every box has a red wax seal on the lid, with the impression DR. MCLANE'S LIVER PILLS.

The genuine MCLANE'S LIVER PILLS bear the signatures of C. MCLANE and FLEMING BROS. on the wrappers.

Insist upon having the genuine DR. C. MCLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name *McLane*, spelled differently but same pronunciation.

MISSISSIPPI COLLEGE,

CLINTON, HINDS COUNTY, MISS.,

This Institution Commenced its 28th Annual Session November 20th, 1878.

PROSPECTS.

The prevalence of the yellow fever in various parts of the State last fall, prevented opening at the usual time in September, but it is now thought that the lateness of opening will not materially and permanently injure the prospects of the College.

There was no Fever in Clinton; there never has been any here. The place maintains its reputation for unsurpassed healthfulness.

Since the holidays the School has been rapidly filling up. NOW IS THE TIME TO ENTER TO SECURE THE BENEFITS OF THE SPRING AND SUMMER SESSION. The greatest enthusiasm prevails among both students and teachers, and the best work is being done that was ever accomplished in the College.

BOARD

IS CHEAPER THAN EVER BEFORE. In private families good Board, including furnished-room, fuel and washing can be obtained at $10.00 to $12.50 per month. *Many Students are boarding themselves at a cost of less than $5.00 per month.* Hard times need prevent no industrious and economical young man from securing an education in Mississippi College.

THIS IS EMPHATICALLY THE SCHOOL HOME FOR IMPECUNIOUS AMBITION. BRAINS, NOT FINE CLOTHES, IS THE STANDARD OF RESPECTABILITY.

TUITION

In 1st and 2nd Preparatory Classes it is	$3.00 per month.
In Junior Preparatory,	4.00 " "
In Senior Preparatory,	5.00 " "
In College Classes,	6.00 " "
In Commercial Course,	1.50 " "
In Modern Languages,	1.50 " "

Young men can pay the above prices for Board and Tuition, and still, on account of the MODERATE DEMANDS OF SOCIETY, SPEND LESS MONEY in the COURSE OF a SESSION, than at other celebrated Schools where the Tuition is free.

The Inducements

Offered by this Institution, will thus be seen to be at least equal to any other in the Southwest. THESE ARE SOME OF THEM:

A Well Qualified Faculty of Instruction. Mild, but Unbending Discipline. The most Thorough Instruction.

All Needed Illustrative Apparatus. Unsurpassed Moral Surroundings. Refined and Cultivated society.

A Remarkably HEALTHY LOCATION. Unusually LOW TERMS.

DISTINGUISHED.

(8 is Perfect.)

Students reaching as high as 7 1-2 in their average standing for the year are published in the Catalogue as distinguished.

No Student falling below 6 1-2 in his general average for the whole course will be entitled to a degree.

Students received at any time and charged to close of Session.

FOR FULL INFORMATION SEND TO PRESIDENT W. S. WEBB FOR CATALOGUE.

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President Board Trustees.

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Will practice in all the Courts of Copiah and adjoining counties, and in the Supreme and Federal Courts at Jackson.

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Will practice in the State Courts in East Mississippi, and Supreme and Federal Courts at Jackson. feb13-1y.

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When you come to Brandon, give us a chance—just TRY US. feb6-1y

H. S. COLE. PATRICK HENRY.

COLE & HENRY, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY, Brandon, Miss.

feb6-1y

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ATTORNEY AT LAW, BRANDON, MISS.

Will practice in the Courts of the [illegible] Judicial District and the Supreme and Federal Courts at Jackson. feb6-1y

C. D. COTTON, Attorney at Law, Edwards, Miss.

Practices in the Courts of Hinds and Warren counties and Supreme and Federal Courts at Jackson, Miss. jan30-1y

W. A. MONTGOMERY, Attorney at Law, Edwards, Miss.

OFFICE—in the Griswold Building. Prompt attention given to such business as may be entrusted to his charge. jan30-1y

R. M. SULLIVAN. W. V. SULLIVAN. *County Att'y and County Atty.*

SULLIVAN & SULLIVAN, Attorneys at Law, Oxford, Miss.

Will practice in Federal and Bankrupt Courts at Oxford, also in State Courts, and before the Supreme Court at Jackson, Miss.

Prosecute Government Claims at Washington, D. C. jan23-6m

Dr. B. H. Whitfield, Clinton, Miss.,

TOWN AND COUNTRY PRACTITIONER.

apl17-1y

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Having devoted his entire time and attention to the treatment of the various forms of chronic diseases, during forty-five years, on the Physio-Medical, or Botanic system, he is prepared to cure Dyspepsia and Chronic Diarrhœa, Chronic Disease of the Lungs, Liver, Spleen and Kidneys, Asthma, Dropsy, Scrofula, Rheumatism, Tetter, Uterine Derangements, etc. Persons residing at too great a distance to consult him in person, can do so by letter successfully. Or he will visit patients at any of the railroad stations in the State when requested to do so. Satisfactory references given when called for. Public patronage respectfully solicited.

CLINTON, MISS., Feb. 13, 1879.

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invites the special attention of his many friends and customers to a choice and desirable stock of

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Parents, guardians and tutors should by all means call and examine my IMMENSE STOCK of

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